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THE STORY OF MAN AND WOMAN

JACKSON

The Story of Man and Woman

A Study of the Sexual Relationship in This Life and The Life to Come: Its Physiology, Psychology, Morals and Theology

BY

DAVID P. JACKSON, M. D.

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FOREWORD

It is an evidence of an awakened interest in an important subject that a great many books have recently been published on the sexes and their relation; many in English on both sides of the Atlantic, and many in German as well as in French, Italian and nearly every other European language: but I am confident that among them all there is no book just like this one. I think even those who have read extensively in the literature of the subject will find this volume to be "something different."

DAVID P. JACKSON, M. D.

June, 1923

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THE STORY OF MAN AND WOMAN

BOOK I

The Story of Man and Woman

I

The First Pair

1. The two most interesting beings in the world are MAN and WOMAN, and their relation to each other is a very important subject, for sex is the foremost fact in human nature. This book treats of the origin, history and destiny of man and woman with special reference to the nature of the relation of the sexes as lovers and sweethearts and husbands and wives, not only in the present life but also in the life to come, from the standpoint of both science and the Bible. In regard to the relation of the sexes in the future life in Paradise Restored, the Scriptures give much interesting information which has been generally overlooked.

2. The dominating influence which sex exerts (and which the Creator intended it to exert) upon mankind, makes the relation of the sexes a subject which is of interest and importance to every one, young or old, married or single, male or female. Although the subject is of such close interest and universal importance, much ignorance exists about it and false and injurious views prevail. Information and instruction are badly needed. The greater part of human happiness depends on this relation and most of the activities of mankind at all places and at all periods of time have centered

around this fundamental element of our nature. A little reflection will convince anyone of its importance and show how it dominates human life from the most trivial everyday matters to the most important affairs of the world: from the sewing on of buttons to the most romantic adventure: from common daily occupations to the actions of men that cause revolutions in the condition of the world. It may bring the deepest misery when abused or deranged, or be a source of the highest and purest joy and happiness that it is possible for human beings to experience. Next to life itself, sex is the most mysterious and the most important element in human nature.

"All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
All are but ministers to love,
And feed his sacred flame."

"Love rules the court, the camp, the grove,
And men below and saints above,
For love is heaven and heaven is love."

3. The love which unites two persons in "one flesh" is an unfathomable mystery which we may try to describe but which it is impossible to define or completely to understand. "There is no word more often pronounced than that of love, yet there is no subject more mysterious." Herbert Spencer, in his characteristic, analytical way, has endeavored to give a list of the component parts of love as follows: (1) The physical impulse of sex; (2) the feeling for beauty; (3) affection; (4) admiration and respect; (5) love of approbation; (6) self-esteem; (7) a feeling of ownership; (8) extended liberty of action from the absence of personal barriers; (9) the exaltation of the sympathies. He says this passion fuses into one im-

mense aggregate most of the elementary excitations of which we are capable. (*See* par. 129.)

4. **Love a Reality.**—The importance of love is as great as its mystery for the exaltation produced by love is not a delusion or an insanity, but is one of the most substantial facts of life. Says Havelock Ellis, the great English authority, in his *The Psychology of Sex* (F. A. Davis Company): "For most people, and those not the least sane or the least wise, the memory of the exaltation of love, even when the period of that exaltation is over, still remains as the memory of one of the most real and essential facts of life." Malthus, one of the profoundest thinkers of his day, wrote: "Perhaps there is scarcely a man who has once experienced the genuine delight of virtuous love, however great his intellectual pleasures may have been, that does not look back to the period as the sunny spot in his whole life, where his imagination loves to bask, which he recollects and contemplates with the fondest regrets, and which he would most wish to live over again."

5. Love, maintains Ellis, is the most solid of realities. All the progressive forms of life are built up on the attraction of sex. Not only the physical structure of life, but also its spiritual structure; our social feelings, our morality, our religion, our poetry and art, are, in some degree at least, built up on the impulse of sex and would have been, if not non-existent, certainly altogether different, had other than sexual methods of propagation prevailed in the world. Schiller, the great German poet and philosopher, said the whole edifice of life is built up on hunger and love. It would be easy to multiply citations tending to show how many diverse thinkers have come to the conclusion that sexual love (including therewith parental, and especially maternal, love) is the source of the chief

manifestations of life. Towards the end of his life Renan set down his conviction that love after all is the supreme thing in the world. The great astronomer and mathematician, Laplace, half an hour before his death took up a volume of his own *Mecanique Celeste* and said, "All that is only trifles; there is nothing true but love." Comte, the author of *The Positive Philosophy*, wrote: "There is nothing real in the world but love. One grows tired of thinking, and even of acting; one never grows tired of loving. I have never ceased to feel that the essential of happiness is that the heart should be worthily filled."

6. The great minds of the world seem all to say that love is the one thing that is supremely worth while. The greatest and most brilliant of the world's intellectual giants, in their moments of final insight, reach the level of the humble in esteeming love to be "the greatest thing in the world."

7. **The First Pair of Lovers.**—The only way to discover what the Creator intended men and women to be, is to study the pair He created, because, since their creation, sin, misery, poverty and hardship have caused mankind to degenerate more and more, until in the course of six thousand years all men have lost the perfection of body and mind in which the first pair were made. Some have sunk to the condition of bums, tramps and criminals, and whole tribes have deteriorated into mere savages, hardly resembling human beings. Instead of taking the first pair as a sample of what men should be, modern writers, blinded by the theory of evolution, take these degraded savages as the example of the natural state of man. The fact is that savages are in a very unnatural state. (*See* par. 11, 12, 67, 170, 202, 206.)

8. In order that we may gain a clear knowledge of this mysterious human relation of sex let us examine

the story of the first pair of lovers, the first husband and wife, and learn why it was that in the beginning they were created male and female and the two joined in a union which made them one flesh. The Creator could have adopted some other method for reproducing the race. He has shown that this was possible by the examples He has given us among the lower forms of life. Some humble forms multiply by division. That is, the parent divides into two new individuals and so on continually. Some, like the oyster, reproduce by budding. The young animal buds out from the parent and grows into a complete new creature. Some have both the male and female organs of reproduction located in one individual. We see that God could have arranged some other way to multiply our race, but how much of human pleasure and happiness would have been lost if He had not created them male and female.

9. When man was created the earth was already inhabited by numerous species of creatures who were superior to man in certain qualities, such as strength of body, swiftness of locomotion and ability to defend themselves or to attack others. These animals were armed with natural weapons, something which man lacks. He was unarmed and defenseless. There were large, strong, swift animals, such as the lion and tiger, which were flesh eaters and were moved by a fierce desire to capture and devour other creatures which, like man, were weaker than themselves. In mere animal and physical powers man was very weak. His superiority was due to his mind and its instrument, the brain, which in man was larger and more finely organized than in the brutes; also to his upright posture which turned his face toward God; to the delicate and refined beauty of his face and form; to his wonderfully designed hand, which was adapted to be a fit

instrument for the execution of the ideas and purposes of his God-like mind and without which that mind would have been of little use. Man is the only animal possessing a true hand.

10. He had a delicate and refined digestive system which required a special food, but with this special food to sustain his life he was capable of living forever on earth. (Gen. 3:22.) Although, like the beasts, he was an earthly creature and resembled the lower animals in many ways, his body was so much more highly organized than theirs and his mind so exalted, that he was adapted for the society and fellowship of angels, with whom he could converse when they manifested themselves to him in a material form; and he could commune with the Lord of heaven and earth in whose image he had been created. For these reasons he was worthy of everlasting life on earth and the Creator had not subjected him to the law of limited existence and death which prevailed among the lower animals. His body was built up of billions of microscopic cells and he was endowed with the power, when supplied with a perfect food and surrounded by a perfect environment such as he had in Eden, of replacing each cell, as soon as it became worn out, with a new cell so that his tissues and organs remained always young, conferring on man perpetual youth.

10a. I made the statement in the above paragraph on the ground of the facts of physiology and I first made it in print in a medical journal more than twenty years ago. Since writing paragraph 10, the Rockefeller Institute for Medical Research has announced the result of an experiment it has been conducting for ten years which confirms my statement by a special scientific test. I quote the following from *The Literary Digest,* Feb. 17, 1923, p. 27:

"Do Cells Live Forever? Cells isolated over ten

years ago from the heart of an unhatched chick are still growing with undiminished vigor. This would indicate, says Science Service's *Daily Science News Bulletin* (Washington), that the unit of life—the cell—is immortal when it lives in an environment where proper conditions of food supply and temperature are maintained and one in which its waste products are removed. We are told:

" 'Dr. A. H. Ebeling of the Rockefeller Institute for Medical Research reports that these cells which have been kept on artificial food still reproduce a new cell exactly like themselves every forty-eight hours just as the original cell has done 1825 times before, even though the life of the chicken is of much shorter duration than that length of time. With men the problem of immortality is far more complex, for here we find millions of cells which require a variety of conditions for a favorable environment. If we may apply this discovery to man, it would be expected that any one of these millions of cells would be immortal if left to itself under proper conditions. Prof. Raymond Pearl, of Johns Hopkins University, believes this to be the case and that man's mortality is caused by the inability of the cells to adjust themselves to their neighbors.' "

11. **Eden a Scientific Necessity.**—If the physically weak and unprotected first pair, when they first appeared on the earth, had been exposed to a struggle for existence (such as the theory of Evolution supposes), with the fierce lower animals, they would have been torn to pieces and devoured; or would have perished from the effects of an inclement climate and unsuitable food. A little reflection on the natural facts and conditions shows the scientific necessity for just such a safe and secure habitation for the first pair as the Book of Genesis describes. The human race could not have commenced existence without a Garden

of Eden. The details of the method by which the Creator brought the first man into existence are not given in the Bible but no difference by what method man may imagine he was produced, even if it be by evolution, the fact remains that when the first pair became human beings with the form and faculties of mankind they would at first have been weak and helpless in a contest with the large carnivorous animals which abounded; or, if they had escaped the ravenous beasts, they would have perished if exposed to the vicissitudes of a severe climate, or if not provided with the refined food which their delicate digestive organs required.

12. An evolutionary process, such as so many imagine produced the first man by natural selection and the survival of those best fitted to contend with the conditions, would have developed the more beastly qualities, not the human qualities in man, because only superior beastly qualities would have enabled him to compete with the other beasts under such circumstances. It would have been those who developed better teeth and claws and greater brute strength, that would have survived, not those with more human qualities. Natural selection develops the *cheapest,* not the highest and best.

12a. In order, then, that the first pair of His earthly children might survive it was necessary that God should prepare a place for them which was provided with their natural food, and where they could be secure and protected until they could have time to learn to use their minds and hands, and by means of them obtain superiority over the other creatures and gain a control over the forces of nature. For this reason God prepared a garden for them "eastward in Eden" in which grew the trees and plants that bore their life-sustaining food. Here they were protected

from inclement weather and the severities of climate, so that they did not even need clothes. No disease-producing bacteria were there and they had no kind of sickness. They were safe from accidents and catastrophies of all kinds and from war. They were free from the sin and moral evil that now do so much to shorten life and produce disease. Their occupations were safe and wholesome. The nature of their bodily organization and the conditions of their environment were such that the life force imparted to them by the Creator when He "breathed into their nostrils the breath of life," could continue unimpaired forever, giving them perpetual health and youth and beauty. Time and age would not bring decay. They would only produce experience and wisdom and give greater power.

13. **Man Not Good Alone.**—For a time the man had no mate and was alone. He was restless and dissatisfied, notwithstanding his perfect surroundings, because God had left him deficient and incomplete in one important respect. He was complete as a male but not as a human being. It was not good for man to be alone; he required a wife to complete his nature. Without Eve his beautiful abode was a dreary place to him. He searched among all the animals belonging to his order; that is, the animals that had a backbone (vertebrate animals), and that were also mammals and suckled their young. These animals manifested the wisdom and power of the Creator and Adam gave them names; but although some of them, such as the higher apes, much resembled man yet not one of them had the qualities he needed in a mate that would "answer to him" and complete his being. (Gen. 2:20, margin.)

14. From the brief but suggestive description given in Genesis we can picture how eagerly Adam scanned

each animal presented to his view, hoping it would prove to be the mate he needed, but he was always disappointed. None of these creatures belonged to his plane of existence; they were not made in the image of God; they were not of his flesh. They could not supply the organs and the form of body, the qualities of heart and mind, which he lacked, and could not complete his being or relieve the loneliness and dissatisfaction which even the perfection of Eden could not alleviate when he had no mate. Without his other self he was a lonely hermit, even in Paradise.

15. When Adam had been brought by experience to a full realization of his deficiency the Creator said, "It is not good that the man should be alone. I will make him a help answering to him." That is, He would create another human being that would be Adam's complement and supply what he lacked; a being that would furnish an object for the affection with which the man had been endowed, and who would call into exercise the powers and faculties of body and mind which constituted him a male human being. Without his mate and "help answering to him" his life would have been incomplete and aimless, self-centered and selfish.

16. **The Creation of Eve.**—God caused "a deep sleep" to fall upon Adam. (Gen. 2:21.) In this state of suspended animation he passed through a reproductive stage of creation. The bony and other tissues of his side, comprehended under the term, "one of his ribs," budded and developed under the plastic hand of God until finally another human being was produced, so much like Adam, and yet so very different. Both forms as they lay there side by side were the crown of all creation in beauty and dignity, but the square outlines of the man's body, showing strength and courage, were softened to graceful curves in the

woman's face and form, giving her a delicate and refined beauty "more winning soft, more amiably mild" than the manly beauty of Adam.

"For contemplation he, and valor formed,
For softness she, and sweet attractive grace."

17. Before Adam awakened from his "deep sleep" Eve was removed from his side and passed a little time by herself before being presented to her husband. In the interval both were instructed in regard to the nature of their union and the intimate relation that would exist between them. When the Lord brought her to him (Gen. 2:22), and she became his wife, his long search for a companion was ended. When they each beheld the other their hearts filled with the affection which is the acme of all human bliss: wedded love, the mysterious force which makes two individuals one flesh. Now he was never alone and never lonely. By his side was his other self, ravishing him with her beauty, filling him with bliss by her caresses, multiplying his joys and pleasures by sharing them, making all his thoughts her own. The Creator had brought him the very creature he needed to complete his being. She, like himself, was made in the image of God. She belonged to his plane of existence, and was a part of himself, bone of his bones and flesh of his flesh. Her body, mind and heart, joined with his, supplied every lack, satisfied every longing.

18. Their nuptials were celebrated by the Creator Himself, and they commenced the journey of life together.

"So hand in hand they passed, the loveliest pair
That ever since in love's embraces met.
Adam the goodliest man of men since born
His sons; the fairest of her daughters Eve.

For contemplation he, and valor formed,
For softness she, and sweet attractive grace.

"His hyacinthine locks
Round from his parted forehead manly hung.
She, as a veil, down to her slender waist
Her unadorned golden tresses wore
Dishevelled, but in wanton ringlets waved
As the vine curls her tendrils; which implied
Subjection, but required with gentle sway;
And by her yielded, by him best received
With coy submission, modest pride,
And sweet, reluctant, amorous delay.

"So passed they naked on, nor shunned the sight
Of God or angel, for they thought no ill.
Nor gentle purpose, nor endearing smiles
Wanted, nor youthful dalliance as beseems
Fair couple linked in happy nuptial league
Alone as they."

19. **The First Home.**—Thus the great poet, John Milton, describes the first pair of lovers the world had ever seen; the founders of the first home. A home, a spot that is the center and abode of love, is necessary to satisfy the human nature of a united pair, and Adam and Eve would at once select a spot for a home as naturally as birds build a nest. Little would be required at first. It would be some leafy bower beside one of the streams of Paradise. From this they would set out in the morning to their light and pleasant labor in the Garden "to dress and to keep it." (Gen. 2:15.) To this spot they would return at evening for refreshment and repose. Here they would hold converse with the embodied angels who ministered unto them, and gave them the instruction and

information they needed until they could learn themselves from the great teacher, experience.

20. Here they would sit, "imparadised in one another's arms," and talk of the many things that are of high mutual interest to a pair of lovers, however trifling they may seem to others. Adam would tell Eve of his long, vain search for a suitable companion among the previously created earthly beings, and of his joy and satisfaction when the Lord had brought her to him "blushing like the morn" and she became his wife. She would tell him how she had longed to find him when the Lord told her of the mate who was waiting for her, and how gladly she had surrendered herself to him, with all the wealth of charms of body, mind and heart with which the Creator had endowed her as her wedding portion, fitting her to be the queen of the world of which Adam was the king.

21. Their affection made close association a pleasure because God, in forming the plan for two individuals in one flesh, made it a law of human nature that this special affection should be principally manifested by the mysterious sense of touch. If love exists between a human pair of opposite sex they are instinctively drawn together in the close personal contact of embrace and kiss. The most unhappy people in the world must be those married pairs who have wedded from some other motive than mutual love and are compelled to pass their lives in close personal relation, although personal contact gives no pleasure, or may even cause a feeling of aversion. As all material bodies on the earth are in a state of either a positive or negative electrical condition in regard to each other, so human beings are in a state of either sexual attraction or of anti-sexual repulsion in regard to each other. For husband and wife to feel anti-sexual repulsion is a very unhappy condition.

22. **Contrectation.**—The touch of affection is so important, and so special, that it has been given a special name by those who treat of the psychology of sex. It is called "contrectation." Contrectation is the pleasure derived from the near presence and personal contact of the loved one and is one of the characteristics which separate the true union of husband and wife from the mating of the lower animals. It gives a feeling of satisfaction and pleasure in the close presence of husband and wife, or lover and sweetheart, and causes uneasiness and dissatisfaction if the loved one is absent. For this reason the pair who are united in the God-intended way never tire of each other's society. (*See* par. 31.)

23. **Sex a Special Endowment for Mankind.**—The other intelligent beings which were created in the image of God, that is, the angels, were not endowed with sex and the faculty of uniting in pairs to form one and reproduce their kind. Sometimes there is a discussion as to whether angels are male or female, but they are neither: sex does not belong to their nature. It seems that each individual angel was directly created by God, and for that reason they are called "sons of God." (Gen. 6:2; Jude 6; II Pet. 2:4.) Adam was a direct creation and is, therefore, called a son of God. (Luke 3:38.) Sex is a special blessing bestowed upon mankind and was intended to be a source of very great good, as well as of great pleasure and happiness to mankind. Husband and wife are joined by God (Matt. 19:6), although not by a ceremony. The Creator joins every truly mated pair in one flesh by endowing their minds with a capacity for mutual sexual love, and by giving them the bodily capacity and the special organs for the union of their bodies, and has made their contrectation pleasurable. It

reaches its highest degree in that most intimate of all caresses which is only proper after wedlock.

24. Although the higher brutes multiply by the sexual method there is a great gulf between the sexual relation of husband and wife and the act of propagation among such animals. In the brute it is only a blind automatic impulse, having for its sole object the continuation of the species. In man the propagation of the race is only one among many purposes God designed when He created them male and female. Mankind's God-like qualities of mind, together with the upright posture and the formation of the body of the human female, make the union of the sexes in man as high above that of brutes as the heavens are above the earth. The human female's mind and heart must consent and approve before her body is yielded to her mate's embrace; and the face-to-face posture (the opposite of that of all the lower animals) is a symbol of this.

25. The union of the sexes is, therefore, not a blind impulse, unless debased and brutalized by depraved men. On the part of the wife it is a free and intelligent submission as a manifestation of love; and it is won and sanctioned by a pure and elevated affection on the part of the husband. She gladly unites her body with his, thus forming of the twain one flesh, because she is the glory of the man as he is the head of the woman. And he has as much need of her to complete *his* being as she has of him to complete *hers*. The united pair form a *dual unit* of the human race, acting as one being in creating new human beings and in exercising dominion over the earth, neither being master and neither being slave, but *one* in body, mind and heart.

26. **The Yearning for a Mate.**—The yearning of each for another soul differing from his own but

complementary to it, because each supplies what the other lacks, is the fundamental reason for the union of the sexes among mankind. The continuation of the race is an added function by which God in His wisdom makes one arrangement accomplish two important purposes. An act which is only an unthinking, automatic impulse in the brutes, in man becomes the center and basis on which is built a divinely designed union, ministering to the highest elements in the human heart and mind. Procreation, it is true, is an essential part of human sexual union in the present age, because if there were no procreation there would be no human beings to unite; but the thing which is first in order in the essential nature of the union of the sexes is not procreation, but the union of the souls and bodies of the pair to form one being.

27. In the creation of man God arranged that the marriage relation should be the means by which the foreordained number of human beings would be produced and the earth filled. (Gen. 1:28.) It is the best way that this can be done. No system of free love, or community of wives, or polygamy could accomplish this so well as God's beautiful arrangement of the permanent union of one man and one woman. Parentage is a wonderful thing, mysterious, noble and sacred, by which the united pair are permitted to share with God in the creation of beings in His image, beings on so exalted a plane of existence that they are capable of everlasting life, beings that can think God's thoughts after Him. In the creation of new human beings God does all, yet He permits the parents to have an essential part in the work for unless the pair unite there is no new being created.

28. It is a profoundly interesting mystery that two human beings by their union can bring a new being into existence, "out of the nowhere into the here."

Many billions of babies have been born and one might suppose babies would lose their novelty, but they do not. Every new baby is a source of fresh interest to friends and neighbors, as well as to its parents. They gather around to see what is always a happy surprise. What a great event the birth of the first baby that ever was born must have been to all the heavenly host; second only to the birth at Bethlehem. There were no human beings present to wonder at it except its parents, but we need have no doubt that the angels were watching with interest when the first baby was born, and Eve in her gladness and gratitude said, "I have gotten a man with the help of the Lord." We can imagine the delight and wonder of the celestial company when they gathered around the first being, made in the image of God, that had ever come into the universe by means of sexual reproduction; and we should never forget what a sacred and mysterious phenomenon birth is.

29. **Reason for the Creation of Eve.**—Although it is so wonderful and interesting, and such a wise and beneficent way of creating the human race, nevertheless the bearing and rearing of children is not the reason given for the creation of Eve, and the plan for the union of the individuals of the human race in pairs. The reason given for the creation of Eve was: "It is not good for the man to be alone." (Gen. 2:18.) And when God ordained that a man should leave father and mother and cleave to his wife, the reason given is not the reproduction of the race. The "therefore" of Genesis 2:24 refers to the facts given in the previous verses: namely, because it was not good for the man to be alone, because she was bone of his bones and flesh of his flesh and so in the closest and most enduring relation to him, each being necessary for the perfection and well-being of the other.

30. **The Reason for Marriage.**—It is the union of two to form one that is the fundamental reason for marriage. The common facts of courtship and marriage confirm this. When a youth and maiden meet and love develops between them, it is not the thought of bearing children or a conscious desire for sexual intercourse (*See* par. 51, 335, etc.) which causes them to choose each other out from all the rest of the world to be life-mates. It is the feeling, implanted in their nature by the Creator, that each needs the other to complete his being. This feeling is not expressed in words; it is an instinctive feeling, and each feels a yearning for a mate differing from himself, but "answering to him." The desire for children and the yearning for a mate are two separate things. When the earth is filled child-bearing will cease, but the need of each for a mate of the opposite sex will continue forever. The time will never come when it will be good for a man to be alone.

31. **Amativeness and Conjugality.**—The two elements of marriage have been distinguished by different names by the phrenologists. The desire for the mere act of reproduction they call "amativeness"; the mating of mind, heart and body, "conjugality." (*See* par. 367 for other terms describing this distinction.) Children often form attachments for a child of the opposite sex through the action of conjugality while yet so young that they cannot realize what amativeness is. Reproduction in the human female is a comparatively temporary function, lasting about twenty-five years, but the union of soul and body is fundamental and permanent and the distinction of sex is everlasting. Sexual intercourse is only a small part of the relation of a married pair but it is important because it is the center around which the whole relation revolves.

32. **The Beneficent Power of Sexual Love.**— In the formative period of a young man's life a pure and elevated love for a good girl is a support and guide to his moral and religious character and a powerful influence to keep him loyal to God and to the right. It cultivates purity in thought and speech, because every lewd joke or smutty story defames womankind and is an insult to the clean-minded girl he holds sacred. The youth who purely and faithfully loves one maiden has a high and tender regard for all womankind and enjoys association with other girls in a degree and manner much superior to the man of low thoughts and lewd practices; just as a man who has a high regard for his own mother respects all mothers. His beloved symbolizes to him all womankind and every girl and woman reminds him of her. He can commit no act of sexual vice, because that would be disloyalty to the chosen mistress of his heart. His pure love directed to a worthy object exercises the sexual part of his nature in a refined and romantic way and prevents it from taking a sensual form. Illicit intercourse is repulsive to him. Erotic impulses are calmed and soothed (not excited) by the presence of the beloved, because he thinks nothing low about her. Modest and refined embraces and kisses do not excite sensual desires, because intercourse is not thought of; such caresses are regarded as an end in themselves, and are not expected to lead to the intimacies proper only to a wedded pair.

33. Love leads to industry and a serious effort on the part of the man to do his part in life, because *she* must be provided with a home and the best he can obtain. It stimulates a healthy ambition because he desires to be worthy of her esteem. He wants her to be proud of him. Love draws him to God in prayer that heaven may bless and guard her and he feels grati-

tude to Providence for bestowing upon him the love of this exquisite being whom he regards as "Earth born perhaps, but to heavenly spirits bright little inferior." The higher in the mental and moral scale a boy is, the more he will be influenced by these motives, but there are few so low and dull that they are not helped by this mysterious force which causes a man to leave father and mother and cleave to his wife; and which supplies all the poetry and romance of common life.

"Love wakes men, once in a lifetime each.
They lift their heavy lids and look,
And lo, what one sweet page can teach
They read with joy, then close the book."

34. **A Love Story.**—When I was in my fifteenth year my heart was taken captive by a maiden of the same age, with whom I was not then acquainted. I happened to be present when she was baptized by sprinkling and received into full membership at the little Methodist church near my home in the open country. The lassie was so pretty, and looked so demure and sweet and pious as she knelt at the rude altar with her brown tresses flooding her shoulders, that from that day to this she has never been out of my heart or thoughts. I wisely determined not to court her, or let her know of my special interest in her, until we should reach nineteen. I made no effort then to get into her company, or to attract her attention, but with silent delight I watched her grow from maidenhood to blooming young womanhood. In the meantime her beauty and charm had brought her many admirers, but we both were trying to do the Lord's will and, as I believe He always does when that is the case, He guided us, keeping her heart free until the set time came for me to commence my courtship. Like

Jacob, I waited long years for my Rachel and they seemed but a few days for the love I had for her. (Gen. 29:20.) Unknown to me, her interest and attention had been providentially attracted to me before she became acquainted with me, so that when I commenced my suit I found her kind and gracious, ready to respond to my love. We have been married fifty years.

35. My boyish, but devoted and persistent attachment to the girl to whom I had been instinctively drawn as my life-mate, was an unmixed blessing to me. It was a shield which protected me unsullied from the sensual temptations of youth and kept my thoughts of the other sex pure and elevated. It gave me a feeling of respect and tenderness for every girl of my acquaintance, making womanhood sacred to me. It was a guiding star which kept my gaze fixed on lofty ideals and shed the radiance of romance and poetry over the commonplace life of a simple country lad. It was a support to my religious nature, strengthening my allegiance to God and the right. The fact that I anchored my sexual emotions by an early attachment to a worthy girl, has been an influence on me for good all my life. I do not think that I have been alone in this experience. There have been myriads of married pairs whose affection has been as beneficial and salutary as this which I have related.

36. **A British Medical Man's Opinion.**—Next to birth the most important thing in life is marriage. As a rule love between the pair should commence in youth, and marriage be consummated at the proper age, which is twenty to twenty-three. Notwithstanding its supreme importance, few young people are prepared for it by proper information and instruction. They are usually left to enter blindly into the most important relation in life. Walter M. Gallichan, a British medi-

cal man, writes of this neglect in his book, *The Psychology of Marriage* (Stokes).

37. The deepest problems of human life cannot be understood, or sex love and the sanctity of marriage properly valued and a sound foundation laid for private and social sexual morality, until all men and women understand the immense sway of the instinct of love in the destiny of mankind. It is the most massive and far-reaching of the emotions. We are learning that this passion is more complex, profound and significant than the greatest poets and thinkers have ever divined. The supreme affection which unites mankind in pairs is not solely or merely the stimulus to love between the sexes and the continuance of the race. It is the source of socialized living, the origin of most moral codes, the basis of altruism, the motor force of the highest human activities and the spring of exalted conduct. Sex is a power that must not be underrated or trifled with, and still less ignored. The two supreme impulses are for food and love; both cravings are dominating, but the range of the passion that attracts man and woman to each other is far more complex and diffused than food hunger.

38. It is a lamentable fact that our neglect of sane instruction concerning the union of the sexes fosters both the false modesty that refuses to reflect and learn, as well as the prurient habit of thought which debases and vulgarizes the holiest human emotions and desires. Sex and sex organs must be discussed with refinement and dignity and light and unnecessary reference to them is to be avoided because they are sacred and not because they are impure. The attitude must be neither prudish nor indecent and vulgar. It should be sane, clean, inspiring to fine ideals of love and of the sex relationship and parentage. Love is the joy of life as well as the source of moral feelings. We should sing

and laugh for love as a mother sings and laughs for joy at the babe in her arms. We must impress its sacred import on the minds of the young. Idealism and poetry are here in their true field. Children should be taught that the organs of sex are, in themselves, no more to be considered "unclean" or "low" than the organs of seeing and hearing. On the contrary, they are of tremendous importance in human life and the emotion that unites the soul and body in the sexual union is one of dignity, wonder, mystery and beauty. (Dr. W. M. Gallichan, *The Psychology of Marriage.*)

39. **A Wonderful Period of Life.**—It is a great and wonderful period of life, the period of youth and love and mating; a period freighted with importance for every human being; rich in physical, emotional and spiritual development; the romantic period of choosing, wooing and winning a life-mate to complete our nature and form of two individuals a symmetrical dual unit of humanity. Blessed and fortunate are they whom the Lord guides by His providence to choose their real soul-mates, and to choose while young, because youth is the time for mating, from the right motives and with a pure and elevated affection. "How fair and how pleasant art thou, O love, for delights." (Song of Sol. 7:6.)

40. **Recapitulation.**—The relation of man and woman in the present life and in the life to come, is a topic of high importance. Love is the greatest thing in the world. Philosophers have tried to analyze and define it and the world's greatest intellects unite with humble men and women in the opinion that love is the one thing which is supremely worth while. Comparing the habits and customs of degraded savages is not the way to get information in regard to the real nature of the relation of the sexes; but we can learn what it is by studying the relation as the Creator designed it

to be when He made man in His own image, creating him male and female, and ordained that the twain should unite in marriage and become one flesh.

41. It is not good that man should be alone. The vice and evil of all kinds that prevail when men are segregated in camps is evidence of this. Even in Paradise Adam was lonely and dissatisfied until he found in Eve a help answering to him and completing his nature. Man is the only intelligent and rational creature whom the Creator has endowed with sex, and it is an evidence of special favor to him. The sexual relation in man is infinitely above reproduction in brutes. It makes a man and woman become a united being, forming a dual unit of humanity, reigning together as king and queen over their earthly dominion. The union for dominion over the earth is the primary purpose of marriage but God also permits husband and wife to share with him in the work of creating the human race.

II

Twain One Flesh

42. The plan on which the Creator formed mankind requires two individuals of opposite sex to unite in order to form one complete human being. Adam, the male, was first created but his being was incomplete. When God's works are complete He pronounces them to be "good" (Gen. 1:31); but He said Adam was not good alone (Gen. 2:18), implying that Adam was not yet a completed creation. In order to make a perfect dual unit of the human race it was necessary to create another being, unlike Adam but "answering to him," the complement of Adam, a being that would supply what was deficient in Adam and add the qualities he needed. Adam was complete as a male but he lacked female qualities and female organs. The creation of man was not completed in Adam and so the man was divided into two beings, by subtracting some of Adam's attributes from him; after the creation of Eve the man remained just the same as before, not even lacking a rib from his skeleton as was once imagined.

43. Eve was a part of the original creation just as truly as Adam was, and this is plainly stated in the Scriptures. "God created man in His image; male and female created He them." (Gen. 1:27.) In order to create *man* it was necessary to create *them*. It required two beings to constitute *man*. Both sexes were *created*. He did not create the male and then derive the female from him by taking out of him female qualities. It was for the very reason that Adam was

destitute of female qualities that Eve was created to supply them. "He called their name Adam." (Gen. 5:2.) Man is a plural being and his creation was not finished until both had been created. "Let *them* have dominion." (Gen. 1:26.) The dominion of earth was given to the united pair, not to an individual. Adam was king and Eve was queen. "Have you not read that He who made them from the beginning of creation made them male and female and said for this cause (that is, because God created them as a pair, and because the male is incomplete without the female), shall a man leave his father and mother and shall cleave to his wife, and the twain shall become one flesh, so that they are no more twain but one flesh." (Matt. 19:4; Mark 10:6.)

44. This is a definite and explicit statement by our Lord that Eve as well as Adam was a part of the original creation, and that husband and wife form a unit. The "one flesh," which is the unit of the human race, was formed by the union of two individuals. Adam and Eve, the first pair, were one flesh, and each pair of the sons and daughters of Adam and Eve become one flesh when God joins them in marriage. Their bodies are joined in one flesh, or one body, in a real sense and not merely by a figure of speech.

45. **Their Bodies as One Body.**—The husband's body is incomplete because he has organs that are useless alone and cannot perform their functions until he is joined to his wife. Likewise the wife has organs that are useless alone. The testicles of the husband form the element which is designed to give life to a new human being, but they cannot do so until united with the ovum produced in the ovaries of the wife. The testicles and ovaries belong together and must unite their products in order to form a new being but these two sets of organs are placed in separate bodies

and the secretion of the testicles must be conveyed to the ovaries before reproduction can be accomplished. In so doing the bodies of husband and wife act as one body, as "one flesh," just as the product of an organ in an individual body must be conveyed to another organ situated in another part of the same person. For example, the blood must be conveyed from the heart to the mother's breasts in order that they may produce milk, and the muscle sugar, stored in the liver, must be conveyed to the muscles of the arm in order that the arm may act. In an analogous manner, when husband and wife are joined in the reproductive act, the one body which the twain constitute is supplied with organs that convey the product of the testicles, situated in the male part of the one body, to the appropriate organs which are situated in the female part of the one body, or one flesh, as the Scripture term is. In this manner the two individual bodies of husband and wife act as one body, and in fact *are* one body; "so that they are no more twain but one flesh." (Matt. 19:6.) Each uses the other's body as if it were his own, and such it really is. "Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself." (Eph. 5:28.)

46. In the individual human body one part frequently causes action in another part, as when the action of the mouth in taking food causes action in the organs which secrete the digestive fluids. Likewise the bodies of husband and wife act on the organs of each other, evidence that the two bodies really form one body. The action of the wife causes glands to form secretions and muscles to act in the husband's body, which he cannot control by his own will. This is also true of the husband's power over the wife's body. He causes actions in her organs, and secretions and

movements which she cannot cause herself. "The wife hath not power over her own body, but the husband; and likewise also the husband hath not power over his own body, but the wife." (1 Cor. 7:4.)

47. The bodies of husband and wife are thus united in one and act and re-act as one body. The oneness is not limited to the reproductive function but includes mental and moral qualities also. There even comes to be a resemblance in personal appearance. The union of two individuals to form one being is not possible between any two human beings except husband and wife. Two men cannot unite in one body, or two women. The child is not united in one body with the mother, although there is a very close connection before birth. After birth it becomes a separate and independent human being. The child separates from the parents and unites with one of the other sex to form a new dual unit of the human race, but husband and wife are not to separate. Their relation is closer and more intimate and more permanent than the relation of parent and child. Between husband and wife there is an intimacy, a closeness of relationship and a oneness of body and mind, which no other human beings can have with each other and which they themselves can have with no other human being.

48. **"Flesh of My Flesh."**—Adam said that Eve was "flesh of my flesh and bone of my bones," and this was obvious in their case because a portion of bone and flesh from Adam's side was used by the Creator on which to "build" the woman, as the Hebrew expression is. But in the case of every husband and wife part of the husband's body enters into the composition of the wife's body by means of sexual intercourse and child-bearing. The possibility of this is explained by the fact that in the blood, as it flows in the arteries and veins, there are present minute bodies called white

blood corpuscles, which have the power of locomotion and are able to change their places. They can pass through the walls of the capillary blood vessels into the tissues outside of them and there multiply by division to form new tissues. Living cells from the body of the father compose the spermatozoon which unites with the ovum from the mother's ovary to form the germ of the new being. The child before birth is built up by the multiplication of the cells of the fertilized ovum. In this way the body of the child in the uterus has elements derived from the father's body. The blood vessels of the child are in close contact with the blood vessels of the mother as they are associated in the placenta (the afterbirth). In the placenta the living elements of the baby's body which were derived from the father's body have an opportunity to pass into the blood vessels and the tissues of the mother and thus enter into the composition of her body. In this way every wife and mother may receive a portion of the "flesh and bone" of her husband, just as actually as Eve did, and become "one flesh" with him in a very real way. This is why a normal woman instinctively revolts against having intercourse with, or bearing a child to, a man who is alien to her and for whom she has no affection.

49. **Telegony.**—A number of scientific observers have long been of the opinion that the father conveys some elements of his body to the mother through the medium of the child. The observation of facts in the reproduction of domestic animals led them to this conclusion, for in the human race it is more difficult to observe the phenomenon than in the lower animals. In horses, cattle, sheep and pigs, and in white and gray mice, instances have been observed that indicate that the male has so much influence in changing the body of the female that subsequent progeny, sired by an-

other male, resemble the first male. The influence of the first male on subsequent progeny is called "telegony." The *Journal of the American Medical Association* for February 5, 1921, had an editorial on this phenomenon, which, it said, had recently been the subject of an interesting debate in the French Academy as to its possible bearing on the future of the unfortunate women who had been violated by the Germans in the invaded parts of France.

50. This prominent medical journal in commenting on the moral bearing of the phenomenon said:

"If it is true for the human species, as seems highly probable with the animals, that the first male sets an indelible seal on the female with whom he has intercourse, telegony is a further argument for the continence of woman before marriage; it is, as it were, a biologic plea for chastity. The moral reasons for this are already a part of man's innate belief, and it is an ingrained conviction with him that the woman he weds is, in every way, solely his. If it is demonstrated that indiscretion on her part prior to marriage may have a material and visible effect on her descendants, it must necessarily fortify, from a material side, the spiritual teachings of the Mosaic law."

51. **What Real Marriage Is.**—The bearing on sexual morality of the facts set forth in the preceding paragraphs of this chapter is important and impressive. When a man and woman are united in marriage there are good reasons for celebrating the event by forms, ceremonies and legal conditions, which give notice to the world and impress the two and their friends with the importance and great significance of marriage. But these forms and ceremonies and legal requirements are not the real marriage. The real marriage is made, in the first place, by the mutual love which develops in their hearts and the affinity of mind

and feelings between them, which cause them to choose each other out from all the world to be mates forever. This mutual love is a necessary part of the real marriage and the union of their bodies is only brutish and immoral without it; but the marriage is not complete until their bodies are united in one flesh by sexual intercourse. It is this union of bodies which ceremony. This fact is recognized by the Common Law. A marriage may be annulled if it has not been consummated by sexual intercourse. This is also the law of God. (Deut. 22:28, and in Exod. 22:16.) A man who had intercourse with a virgin was indissolubly married to her by the Bible law and this should be the law with us.

52. Sexual intercourse is the *real marriage,* because it makes the woman a partaker of the body and nature of the man. It joins her in one flesh with him, and it is this fact which makes promiscuous intercourse by a woman with different men such a sin and abomination. As the Apostle says, (I Cor. 6:18) fornication is a sin against a person's own body. "He that is joined with a harlot is one body (with her)." A woman can rightfully have intercourse with only one man, because promiscuous intercourse confuses and contaminates her body and produces a mixture of natures, which is an abomination in the sight of God. It dehumanizes her. A normal woman desires intercourse with one man only; the idea of promiscuous intercourse is repulsive to her womanly instinct.

53. There are good natural reasons why a harlot is despised. Prof. Seely, in his book, *Ecce Homo,* says: "Vices that are incorrigible are not proper objects of mercy. For instance, cowardice seems to him who has the instinct of manliness a fatal vice in man, as implying an absence of the indispensable condition of mas-

culine virtue; likewise so does confirmed unchastity in woman seem a fatal vice to those who reverence womanhood. Those who can have mercy on it do not realize *how mortal to the very soul of womanhood* is the habitual desecration of all the sacraments of love. Those men who criticise women for their cruelty to their fallen sisters do not judge from the advanced stage of mercy, but from the lower range of insensibility." The case, however, is very different in the matter of a girl who yields to a man (and to only one man) whom she loves and expects to marry. She is weak and unwise, but is not guilty. She has done nothing that confuses her nature. She should not be punished or ostracized. In reality she is married to that man and if the man to whom she has shown this greatest of the manifestations of love deserts her, he commits a mean and cowardly crime. *He* should be punished severely and ostracized; but under the present unjust system the result is usually the reverse: *she* is condemned and he is treated with respect.

54. **Rape and Seduction Worse Than Murder.**— The facts given above explain why rape is an outrage worse than murder. It is a violence done to the most sacred part of a woman's nature for it unites her body in one flesh, against her will, with a man who is alien to her and robs her of a part of her very self. Under the law given to Moses rape was punished with death, and this is a just punishment. Any man who will do such a violence to a pure woman's inmost nature is not fit to live. The deliberate seducer is still worse. Anyone who by pretended affection treacherously beguiles a girl into yielding to him, using her love for him to do her an irreparable injury, is a depraved traitor, detestable beyond words to describe. He uses her love and good will to him as an instrument to destroy her. Small wonder that some women slay their betrayers.

55. **The Physiological Effects of Marriage.**—In treating of this subject in the foregoing paragraphs I have referred principally to the sexual union which produces pregnancy, but reproduction is not the only object of the bodily union of husband and wife. The act conveys living elements of the husband's body to the body of the wife and the vital constituents of the secretion produced by the testicles and the other male glands associated with them, serve other purposes in addition to that of reproduction, as I think is evident from a number of considerations. The fertilization of an ovum, causing conception and the development of a child, is produced by a single spermatozoon. There are one hundred and fifty thousand or more spermatozoa in the semen introduced at one intercourse; therefore, during the child-bearing period of the wife's life, she receives enough spermatozoa to produce one hundred and fifty million children. I think that this is good evidence that the semen serves some other purpose in addition to reproduction, and that the husband's secretion was designed to be beneficial to the wife.

56. The improvement in the wife's health which sometimes follows marriage, and the frequently poorer health of spinsters, is evidence that natural and temperate intercourse is beneficial to the wife, as it also is to the husband. But it should be noted that intercourse outside of marriage is not natural and cannot be expected to be beneficial to either party. The benefit is due to the vascular, secretory and metabolic activities set up by the psychic, nervous and muscular influence of coitus with a beloved person, and by the natural stimulating effect of the semen when absorbed from the vagina. The semen contains a compound, classed as a hormone and named spermin, which increases the activity of the thyroid gland, supra-renal

capsules and other ductless glands that are now known to have a potent influence on the whole system. In addition, when practiced within proper limits and under proper conditions, intercourse has highly beneficial mental and emotional effects upon the pair, sustaining and increasing their affection for each other, renewing the tender feelings of their courting days, keeping up the romance and poetry of married life and preventing the jars and frictions of everyday life from causing estrangement. So important to human nature are the intimate personal privileges of married life that the Apostle tells them that even when they give up intercourse in order to lend themselves unto prayer, it must be for a limited time only. They must come together again.

57. **Potent Influence of the Sex Glands.**—The sex organs have such a potent and wonderful influence on the body, mind and character of every human being that reproduction might be said to be, in a sense, only incidental to the other functions of these organs. Their action is essential to the complete development of every man and woman. The effect which these organs have on bodily development and on the nature and character of mankind is seen in the marked changes which occur at puberty: the age when the male child becomes a youth and the female child becomes a maiden. The boy and girl change greatly in both body and mind, as well as in disposition, as everyone has observed. The youth and maiden are quite different persons from what they formerly were as children. The reason is that in addition to their reproductive function, as has been demonstrated by physiologists, the sex organs (testicles in the male and ovaries in the female) form an internal secretion which exerts a marked influence on the body, the mind and the moral character. This internal secretion passes into the

blood stream and is conveyed to all parts of the system. It produces important beneficial effects upon the digestive organs, on the heart, nerves, brain, muscles and mind. The failure of the mental and bodily powers in old age is due, in part, to the failure of these organs to produce their normal secretion, and this is the cause of the disturbances of health so common in women at the change of life. After a time the woman's other glands develop the power of compensating for the loss of her ovaries and her health recovers; otherwise the failure of her ovaries would permanently wreck every woman's health.

58. On this subject Prof. Kisch, in his work on *The Sexual Life of Woman* (Rebman Company), says: "The ovaries exercise a powerful influence on the nutritive processes, on metabolism and on the formation of blood from food and lymph (hæmatopoiesis), and on growth and development in their (women's) mental as well as their physical relations. It is supposed that these glands, under normal conditions, enrich the blood with certain substances which in part assist in the formation of blood, and in part regulate the vascular tone of the various organs which are concerned in the normal processes of assimilation and general metabolism. Experimental investigations have shown that the interconnection between the female genital organs and the organism as a whole does not depend on nervous influences only (as was formerly supposed), but the blood-vascular system and the lymphatic-vascular system also play their parts, influenced by the internal secretion of the ovaries. Experiments indicate that the cessation of menstruation is caused by the cessation of the internal secretion of the ovaries."

59. **Eunuchs.**—Experiments on animals show that even when the testicles are separated from their

nerves they still produce their characteristic effects on the general system, proving that the influence is not merely a nervous one, but is due to an internal secretion which passes into the blood. The secretion can be extracted from the organs of animals and when administered to animals or to human beings produces beneficial effects. The scientific demonstration of the importance to the individual of his sexual glands is the work of recent years, but nature has always been showing this by the changes which occur at puberty; and the slave trade of the despotic East has been demonstrating it for ages in the persons of the eunuchs. These were boys that were purchased and castrated at five years of age. The survivors were raised and trained, and sometimes educated. They were then sold for service in the harems and about the palaces of the nobles and monarchs. These victims of cruelty, avarice and licentiousness were deprived of many of the qualities of human beings. Their voices did not change, as a normal boy's voice does at puberty, but remained childish for life. The voice is an important index of character and the eunuch's childish voice was a proof of arrested development. The muscles of a eunuch were not those of a fully developed man but were soft and flabby, because the secretion of the testicles is necessary for full muscular development. Eunuchs often had a hideous appearance because their bodies were bloated and corpulent, due to defective and unbalanced nutrition and assimilation, and their limbs grew out of proportion to their bodies. The amount of oxygen consumed diminishes after castration, showing deficient action of the vital processes. The effect of the mutilation would be much worse, perhaps fatal, if it were not that other glands in part compensate for the loss of the testicles.

60. The moral nature of eunuchs is defective. Gib-

bon, the famous historian, calls the eunuchs about the royal palaces "pernicious vermin of the East," and says they were usually treacherous, cowardly and cruel. The effect of the secretion of the testicles in producing courage is shown by the difference between stallions and geldings, and the influence is the same in human beings. The feeling of tenderness, chivalry and admiration for womankind, which is such a moral balance wheel in the character of normal men, is wanting in eunuchs, because they are not capable of feeling sex emotions. They are so defective in many ways that they can scarcely be classed with human beings, so essential to the very nature of mankind are the organs of sex. Without these organs chivalry would disappear and selfishness reign supreme. Without them is absent that beautiful affection which unites mankind in pairs and is the source of the greater part of human pleasure and happiness. This affection is the source of the romance and poetry of common life and of many of the moral qualities which distinguish men from brutes.

61. Dr. H. Maudsley, in his book on *Body and Mind* (Appleton), says: "When an individual is sexually mutilated at an early age he is emasculated morally as well as physically, and all evidence goes to prove the low, immoral, lying, thievish propensities of eunuchs. Of the moral character of eunuchs all we can briefly say is that in most cases they have no moral character. Their minds are mutilated like their bodies; with the deprivation of sexual feeling they are deprived of the mental growth and energy which it directly or remotely produces. Were man deprived of the instinct of propagation, and all that mentally springs from it, I doubt not that most of the poetry, and perhaps all the moral feeling would be cut out of his life."

62. The mind and body together constitute the soul, that is, the thinking, feeling and acting being, or personality. (*See* par. 71, etc.) Body and mind act together and are so closely interwoven that we cannot distinguish where body ends and mind begins. It is not the brain alone that is involved in the operations of the mind, but the body, as a whole or in some part, is active in every mental operation and the body greatly influences the mind. The physical organization controls the mind and disposition and we find that it is the sexual part of her organism which is the underlying cause of the love-worthy and the love-winning qualities which crown womankind with grace and beauty and make her the glory of the human race, and the glory of all animated nature. It is his sex organs which are the underlying cause of the virtue, dignity and courage which make man the lord of creation. It is only when the male and female traits of character, and male and female organs distributed in the bodies of two individuals, are united to form "one flesh" that human nature is complete and the true unit of the human race exists. The true worth and dignity of man is displayed when the sexes are united on the high and beautiful plane which God designed when He ordained marriage.

63. **"The Glory of the Man."**—The Apostle Paul gives some valuable information as to the union of husband and wife. He says: "The head of the woman is the man. He is the image and glory (Greek: glory, praise, honor) of God; but the woman is the glory (that is, the praise, the honor) of the man." (Of mankind.) "For the man is not of the woman (not formed of a part of the woman), but the woman of the man." (She is formed of a part of the man. I Cor. 11:3, 7, 8.) "Adam was first formed, then Eve." (I Tim. 2:13.) "For neither was the

man created for the woman, but the woman for the man." (In order to complete what the man lacked.) "Howbeit, neither is the woman (complete) without the man, nor the man (complete) without the woman." (Both are necessary in order to form a complete human being by the twain's becoming one flesh, or one body.) "For as the woman is of the man (bone of his bones and flesh of his flesh, Gen. 2:23), so is the man also (completed) by the woman." (That is, when God joins the pair in marriage, neither is complete without the other. I Cor. 11:12.)

64. "Neither is the woman without the man, nor the man without the woman." A man is made a man, that is, a complete human being, only when united with a woman, and a woman is not a complete human being except when joined with a man, in accordance with the Creator's arrangement, by the wedded union, sexual intercourse and the birth of a child. Neither bachelors nor spinsters are complete. Common observation confirms the Apostle's statement. The defectiveness of the unmarried woman is more obvious, because even the bodily organs, such as the womb, mammary glands, etc., of a girl do not complete their development until she bears a child. The unmarried man's body may be developed but his heart, mind and character are not. Connubial love and fatherhood are essential to the complete development of a man and love and motherhood are necessary for the complete development of a woman. Among Slavonic peoples there is a proverb: "A woman is not a woman until she has borne a child."

65. With marriage and pregnancy the girl completes her physiological and her anatomical development. In pregnancy corpus lutea are formed in the ovaries; there are changes in the mucous membrane of the uterus, in the shape and structure of its body and neck

and in the size of its veins and nerves. There are also changes in the pelvic fascia. If marriage occurs at the proper age, which is twenty to twenty-three, the girl reaches the maximum of womanly beauty in the first months of her first pregnancy, because then the processes of nutrition are all accelerated, all the tissues are tensely filled, and the skin is more delicately tinted, and at the same time more brightly tinted, owing to the greater activity of the circulation. The breasts, too, become firmer and more elastic. All the attractive characteristics of beauty at its fullest maturity become enhanced.

66. **Stages of a Girl's Development.**—Every human being passes through some interesting changes in both body and mind before maturity is reached. These changes are more readily noticed in girls than in boys. When the girl reaches the period of puberty (at thirteen to fifteen years of age), she becomes a different person, because the development of her distinctively feminine organs produces a marked change in her nature. From babyhood to puberty she is an almost neutral, almost non-sexual being, with unshaped body and nimble legs, romping and playing like a boy and largely indifferent to the other sex. Then she changes to the coy and sedate maiden, with rounded outlines of body, reserved in manners and actions, and shy in the presence of boys. Her head is filled with rosy dreams of the future because the mysterious principle which unites mankind in pairs begins to dominate her life and color all the qualities of her heart and mind.

67. In the next period of her life she passes through another stage of her development. The courtship of a congenial mate has aroused in her a responsive affection which ripens her heart and mind, bringing a new light into her eyes and giving her a new sense of the

meaning of life. This romantic experience is the birthright of every youth and maiden that are drawn together by a pure and elevated love. Those moved merely by sensual and animal impulses miss the real joy of this delightful companionship, of the modest and reserved caresses, the thrill of clasped hands, the loving gaze into each other's eyes, the faith and confidence, the heart to heart talks and the bright hopes for the future, which give them a happy realization of the goodness of God when He created mankind male and female and ordained that the twain should become one flesh. The trials of married life have not commenced and they are as happy and carefree as two mating birds in springtime before the nest is built. (*See* par. 341.)

68. A third stage in her development is reached when marriage is consummated and the twain whom God has joined become one in body as well as in heart and mind, and God permits them to work together with Him in creating a new being in His image. The acme of womanly beauty is reached in the early months of that great era in her life (the exquisite interest of which a man can only imagine) when the young wife feels another heart beating beneath her own and awaits what mothers testify is the supreme moment of feminine pleasure, the moment when she holds her first baby nestled against her breast and feels it tugging at her fountains of life for the food which her heart's blood supplies. Only then has she become fully developed in intellect, affections and bodily organs. Now she is a woman and her countenance and bearing show that she is a different person from what she was before she had this great experience. Often one can hardly realize that the blooming young matron, with experience and character stamped upon her features, is the young girl of a few years before.

69. **The False View of Marriage Given by Evolution.**—Above I have given the view of marriage and the relation of the sexes which is learned by observation, by common sense and from the Bible and real science; but it has become a fad among a large class of writers to study marriage by comparing the manners and customs of the lowest savages. The prevalence of the theory of Evolution has led them to imagine that these savages give examples of what marriage was among the first men. The theories of marriage formed in this way have no foundation in fact and are utterly false. Savages are *not* examples of what the first men were like and they are *not* natural men, but very *unnatural* men who have become degraded, depraved and demoralized by ignorance, poverty, sin and misery and the oppression of more powerful neighbors, often combined with the hardships of the unfavorable portions of the earth to which they have been driven. The proper method by which to learn the facts about marriage is to study the nature of the institution as God provided it for the first pair when they came from the Creator's plastic hands, pure, perfect and upright, and He called them very good; before mankind sought out the many inventions of moral depravity to which sin has led.

70. To recapitulate, we learn by this method that the plan on which the Creator formed man requires two individuals of opposite sex to unite to form a complete human being, and that, when so joined by God, they are one and must not be put asunder. Eve was a part of the original creation. She was given to supply what was lacking in the male human being. Husband and wife form one body, or "one flesh" according to the Scripture term. Each has organs that are useless without the body of the other and their two bodies act together as one in the marital embrace. By means of

sexual intercourse and child-bearing the wife shares the flesh of her husband, as Eve did. Mutual love and intercourse constitute the real marriage and make the wife a partaker of the body and nature of her husband. This is the reason why promiscuous intercourse by a woman with different men is such a sin and abomination. Reproduction is not the only object and purpose of sexual intercourse between husband and wife. It has a beneficial effect on the pair, a benefit which is physiological, moral, mental and emotional. In addition to their function in the reproduction of the race the special organs of both sexes are of the greatest importance to the individual by producing internal secretions which pass into the blood and affect the whole system. Marriage and child-bearing are necessary in order to complete the body, mind and nature of both men and women. Unmarried persons are defective. The real unit of the human race is a married pair.

III

The Spirit of Man

71. Long before the first man was created God had formed earthly creatures composed of a spirit, or life force, and a material body which this immaterial spirit, or life force, animated. (Eccles. 3:21.) The Bible calls these animals "living souls." They were called living souls because they could move and feel (were sentient beings) and some of the higher of them could think in a crude way, although, as the poet Tennyson says, they only "nourished a blind life within the brain." All these brute living souls were born to die. After some years of life and the enjoyment of the brute happiness granted them by a benevolent Creator, the processes of decay and deterioration gained the advantage over the powers of life. Their tissues grew old and their organs degenerated. Their ability to take and assimilate food became less and less until finally life ceased and their bodies returned to the dust. The life force, or spirit, which had animated their bodies was dissipated and lost, except as it was passed on to their progeny.

72. In the Bible only vertebrate animals, that is animals having a backbone, four limbs and a brain, are called "living souls." Insects, worms, etc., are not souls. They have neither backbone nor brains. We have no evidence that they think and it is doubtful whether they feel in the way that human beings and the higher vertebrate animals do. Their nerve centers consist of small knots of nerve matter distributed

along the body and their actions are automatic. The only animals which have brains are those having backbones; and such animals are made in the image of man, because they have some slight power of thought and a limited, low degree of free will. They are made in the image of man, as man was made in the image of God.

73. Near the close of the Sixth Creative Period God created man, who is an earthly "living soul," the same as the vertebrate animals, but he was created *in the image of God* and, therefore, differed greatly from even the highest of the brutes in many important particulars. His bodily organization was made on the same plan as that of the vertebrate brutes, for he has a backbone, four limbs and a skull cavity containing a brain; but at the same time his body is wonderfully different from theirs; which difference is all the more striking because of the resemblance in the general plan. His body is of so much higher and better organization that it was a fit instrument for a mind that should be an image of the mind of God, and like God and the angels have the power of thought, reflection, imagination and free will.

74. **Man's Marvelous Body.**—Although his body was made on the same plan as that of the higher brutes, yet its form differed radically from theirs. Even the highest brutes go on all fours and look downward, but man stood erect with face toward heaven where God dwelt, in whose image he was created and with whom he could commune, being able to think God's thoughts after Him. The upright posture places a great gulf between man and even the highest apes. The Greek word for man, *anthropos,* means "the being who stands upright." Man's hand in itself separates him from all the brutes. He is the only animal that has a true hand with a perfect thumb.

Without his marvelous hands man's intellect would be of little use to him; while hands without man's intellect would be of little use to the brutes. His brain is in a high degree better and larger than that of even the most intelligent brutes, and this highly organized and refined brain is such a superior instrument of thought that man's mind has faculties which the brutes do not have at all. So great in many ways is the difference between the bodily organization and the mental and moral qualities of man and those of the highest brutes, that it is improbable that man could have descended from the brutes by any evolutionary process.

75. Man differs from the brutes by having greater powers of life than they have. At first thought one might suppose that the animals have greater vitality, but observation shows the contrary. It takes less disease to kill an animal than a man. Although the horse is so strong, he will succumb to a disease that would not endanger the life of a human being. God intended the life of the horse to be limited to a few years and gave it only sufficient life force, or spirit of life, to keep its vital processes in operation for that time; but man was intended to live forever (Gen. 3:22), and he was endowed with such an enduring vital force that the tissues of a perfect man do not decay. Every tissue, organ, bone or muscle is built up of millions of microscopic cells as a wall is built up of bricks. Each one of these cells is animated by the vital force and man was so constructed that as each individual cell became worn out it would be replaced by a new one. In this way the tissues and organs of a perfect man (such as Adam was at his creation), could have remained always young and never have decayed.

76. In his perfect environment in Eden man was supplied with a perfect food on which he could live

forever. (Gen. 3:22.) There he was free from all diseases. He was protected from accidents and the extremes of heat and cold. He had no disease-producing, or life-shortening occupations to impair his body, or evil pursuits or desires to injure his mind. His time and his powers of mind and body were healthfully occupied in holding communion with God and the angels, in studying the works of God in nature, in cultivating the Garden, and in loving and blissful communion with his perfect companion, his other self, whom God created as "a help answering to him." Thus occupied, protected and nourished, he was in a condition to live forever, his body always remaining young and vigorous, a fit instrument for the spirit of life which God had breathed into his nostrils.

77. **Sin Cause of Death.**—By disobedience Adam lost his privilege of living forever and was condemned to death. The law that controlled the brute creation, the law of limited existence and death, was extended to man. Adam was driven from his life-preserving environment in Eden and separated from the food which could sustain his life forever. Outside the Garden of Eden, in the unfinished earth, mankind has (since the expulsion of the first pair from Paradise) been exposed to disease-producing bacteria and to accidents. Extremes of climate, wearing and unwholesome forms of labor, the absence of his natural food and the use of unwholesome nourishment, all have contributed to the decay of man's tissues and his death. Sin has depraved his moral nature, and crime and war have wrought havoc among men. The debasement of that fundamental part of man's nature which we call sex has depraved his mind and weakened his body. Instead of producing the highest happiness and well-being, as the Creator designed it to do (and as it yet will do in Paradise Restored), the

brutalized relation of the sexes has brought loathsome diseases and caused rapid deterioration of the race.

78. Thus it came to pass that under the present evil conditions the forces of nature prevailed over the vitality of the spirit of man. The silver cord which bound the life force, or spirit, and the material body together was loosed; the golden bowl, which contained the mind made in the image of God, was broken. The water ceased at the fountain of life and the dust of which the body was composed returned to the earth, and the spirit returned to God who gave it. (Eccles. 12:6.)

79. Thus death passed upon all men; for when the spirit, or life force, separates from the body there is no longer a "living soul" in existence. The sentient being ceases to exist *as* a sentient being, although both the material and the immaterial elements of which it was composed remain in the universe. A block of wood when burned ceases to exist as a block of wood, although all the elements of which it was composed remain on the earth or in the air. At death the living, moving, feeling, thinking human being ceases to exist as such, because the spirit, or life force, cannot think without a brain as an organ with which to think; it cannot move without bones and muscles as organs of motion; it cannot feel without nerves as organs of feeling. When a man is dead he is just as completely dead as a dead brute. In their fallen condition men were loath to believe this. They retained a tradition of the original gift of everlasting life which God had offered the first pair, and of the power that man once had of living forever on earth.

80. **Man Not Immortal.**—But they perverted this tradition into the doctrine that man is inherently immortal. They could not deny the fact of death and therefore they formed the fiction that he had some-

thing in him which could not die; an invisible something which was transported to some other sphere and there lived on without limit. The theory of the inherent immortality of man contradicts every fact within our knowledge and all we know about earthly beings, and contradicts the plain teaching of the Bible, but man's horror of extinction is so great that he clings to the theory in spite of all the facts. It is so hard for men to have enough faith in God to believe that after death God can give them life again, that they fondly hope that they do not really die. The unfounded theory of the inherent immortality of the "soul," contradicted in the Bible, condemned by the Church of the first two centuries, then introduced by pagan philosophers who joined the Church and became teachers in the seminaries, was exploited by the prelates in the Dark Ages for the money that was in it, and drilled into the people until the masses of Christendom are completely blinded to the truth on the subject. Untold millions have been extorted from the people for masses for the souls of the dead. If the people had known the true Bible teaching, that the dead are "asleep" in the grave, waiting to be wakened on the Resurrection Day, the priests could not have induced them to pay to have the souls of their friends delivered from Purgatory.

81. **The Mysterious Vital Force.**—The spirit of life, or the life force, called "vital force" by physiologists, is so mysterious that we cannot expect to know what its nature is, but the Scriptures give some information about it and we can learn still more by observing its manifestations in living beings. We know that two eggs may be exactly alike except that one is fertilized and the other is not. The fertilized egg contains the vital force, or spirit, derived from the male parent but the other does not. Which is which, no

human knowledge can determine. The most powerful microscope and the most skilful and accurate chemical analysis will not show any difference between them. Yet one has a mysterious *something* in it which can take the materials stored in the egg and of them build a chick. There is in the fertilized egg a wonderful thing present which can take the lifeless yolk and white of the egg and make a living soul out of them; make a new being that can move and act.

82. In the building of a chick certain physical forces are at work, and the operations of these forces can be observed and followed. Heat is necessary, chemical force is active, osmotic pressure is in operation; but these physical forces cannot build a chick unless the spirit is there to direct them. When two eggs are placed side by side under the same hen, all these physical forces are present and at work in both eggs, and all the conditions are the same for both, except the presence of the vital force in one of them. Under the control and direction of the spirit of life in the fertilized egg these physical forces work according to a plan and form a new being of a definite kind. The same physical forces in the unfertilized egg, serve only to destroy the material and cause the egg to decay. The atoms of food material gathered in the egg may be likened to the bricks gathered to build a house. The physical forces are the workmen and the life force is the Master Workman, who is invisible and does no work himself, but directs where each brick is to be placed so that a building is developed from the formless piles of brick exactly according to the plan given by the Great Architect. In the unfertilized egg the physical forces (the workmen) are there, but having no controlling guide, they exert their strength in breaking the bricks to pieces and destroying them, instead of making a building of them. That is, they

cause the egg to decay, instead of developing a chick.

83. Perhaps some may think that, while the above description is correct for a chick, the process is different in the case of a human being: but there is no difference. It is a maxim of natural science that "all life begins in an egg." The life of every human being starts in an egg and the human egg (called by its Latin name "ovum") is essentially the same as a bird's egg, only much smaller; one hundred and twenty-five of them can lie on a line one inch long. The bird's egg is larger because a supply of food must be provided in it, while the human embryo gets its nourishment from the mother. Even in the bird's egg the part containing the life force is very small.

84. This is a very abstruse subject and concerns the greatest mystery of creation, namely, the mystery of life. Without some practical knowledge of the facts given by the sciences of biology, physiology, psychology and metaphysics to throw light on the Scripture statements it is easy to miss their meaning. The Scripture statements are all in harmony with the *facts* of science however much they may differ from some theories (that is, guesses) put forth by scientific men. Many people who are not scientists get very wrong ideas from the Scriptures. Because the English translation uses the phrase "breath of life," some imagine that atmospheric air is the spirit, or life force. Air is necessary to sustain life, but so are food, water and heat. It would be as reasonable to say that food or water is the spirit of life as to say that air is. Air sustains life only when the spirit of life is already present to be sustained. If the life force, the spirit, has departed, the oxygen of the air, which sustained life before, causes the body to decay and corrupt. Oxygen is a great destroyer, as well as a sustainer of life.

85. **Life Different from Matter.**—Instead of life not beginning until air enters the lungs of the new-born infant, the fact is that the spirit of life is present from the very first moment of conception, when the life element from the father unites with the nucleus of the ovum of the mother. It then begins immediately to manifest the powers of life. This is months before the atmospheric air has access to the infant's lungs. The unborn child is not a part of the mother's body, as has been claimed. It is a new being from the first moment of conception, nourished from the mother's blood before birth, as it is nourished after birth by the mother's milk, which is made from her blood. To call the unborn child a part of the mother's body is to misunderstand the nature of sexual reproduction.

86. The spirit of life is not a material thing, but air is a material substance in gaseous form, and therefore could not be the spirit of life. The vital force, or spirit of life, has qualities and powers which are the very opposite of the qualities of matter. In whatever form matter may exist, whether as solid rock or the most ethereal and invisible gas, it shows certain properties by which it can be known and its presence detected by physical and chemical tests. Even hydrogen gas, the lightest and most attenuated of substances, can be weighed and felt, but the spirit of life has no weight and cannot be felt. It cannot be perceived by any of the senses, or discovered by any scientific test. It can be known only by its manifestations in living bodies.

87. Matter cannot move of itself. Some outside force must act on it and cause it to move, but living things can move of their own accord by a mysterious power that is within them. The mind, or spirit, has only to will that the hand shall move and the muscles act and the arm moves, and may cause some object

to move. Thus the mind, or spirit, is a cause, but matter never is a cause, in the accurate, metaphysical sense of the word. In the last analysis every effect may be traced back to a mind as its cause. The locomotive pulls the train only because it was invented and constructed by a mind and because the mind of the engineer directs it. It is the mind which causes the hammer to drive in a nail. It is the universal experience of mankind that everything done in the world has a mind as its first cause, if traced back far enough. From this we know that the mind of God is the great First Cause of everything done by nature.

88. Matter is so inert and helpless that it cannot move unless some force causes it to move and when once set in motion it cannot stop of itself but must be stopped by some force or obstacle. A cannon ball would go on forever if not stopped by the resistance of the atmosphere, or the attraction of gravity, which draws it down to the earth. But the mind (spirit) can not only move of itself by using its instrument, the body, but it can stop motion by its own effort. That is, mind is not subject to the law of inertia, as all matter is.

89. Matter is subject to the action of certain physical forces, such as gravitation, attraction, cohesion, chemical force, heat and electricity but life force (mind) is not acted on by these forces. The mind is influenced by reasons and the laws of thought, not by the action of any physical force, while reasons have no effect on matter. Matter always occupies space, but life does not. The space occupied by an egg is the same whether fertilized or not. A dead body occupies as much space as it did before death.

90. **Life Also Different from all the Physical Forces.**—Life differs not only from matter but also from all the physical forces, such as light, heat,

electricity and magnetism. These can all be measured and can be perceived by the senses, but life cannot be measured or perceived. One of these physical forces can change into another physical force, as when heat produces light or when electricity produces magnetism, but they cannot change into life, nor can life change into one of them. These physical forces can be separated from the material body which contains them and then be put back again. Hot iron cools and can be reheated, but if life is separated from its material body it can never be restored, except by the miraculous exertion of divine power. These physical forces may pass from one body to another, as when heat passes from one piece of iron to another, but life cannot pass from one body to another. Each individual spirit of life has its own residence and if separated from it the living being is destroyed.

91. Life differs from matter and all the physical forces by possessing the peculiar and mysterious power of reproduction. We have evidence that not a particle of matter or of physical force has been added to the universe since creation, but life everywhere multiplies itself. The life force given to Adam has reproduced its kind and supplied billions of human beings without diminishing the spirit of life given to Adam, and each one of his descendants has had as much as he had. Only something immaterial could do this, something not controlled by the laws of matter and space, because material things cannot increase except as additional matter is added, or divide without being diminished.

92. **The Power of Thought of the Spirit (or Mind).**—Matter cannot think, but the spirit of man can think when united with a body and brain as an organ of thought. When steam is floating in the air it has no power and can exert no force. It must be

united with a steam engine as its organ in order to exert its power. This illustrates the relation of the spirit of man to his body. Life force, or the spirit of life, when united with a suitable body, becomes mind. Without a body the spirit of life is not mind, and has no powers or faculties of any kind. The spirit of life in a fertilized egg can do nothing, cannot move or feel or think, until it has formed a body. It is the same with the spirit, or life force, of man. Without a body (as is the case after death), it has no power, either of thought or of anything else. Man's spirit of life united with a body constitutes the human mind, and the possession of a mind makes man an image of God. Like God, man's mind in its mental operations is independent of the laws of matter. A thought has no size or weight and is not limited by space or time. Love, joy, hope and fear cannot be weighed or seen or touched by the hand, and they occupy no space. They do not belong to the material body, but to the immaterial spirit. Yet they have the power of affecting material things, as when fear or love causes a man to act and produce changes in material things.

93. All matter is limited by space and the number of material things which any portion of space can contain is strictly limited by that space; but there is no limit to the number of ideas which the mind of man can contain, proving that the mind is spirit, and not matter. If you keep on writing words on a blackboard it will in time become full with room for no more, even if it be long enough to encircle the earth; but there is no such limit to the number of words which a man's mind can contain. An educated man may have a knowledge of 50,000 English words and then acquire a knowledge of 50,000 French words without his mind being any nearer full than it was before. At the age of sixty the mind of a cultured person has

countless myriads of ideas and memories which it did not have at the age of three, but without affecting the storage capacity of the mind in the least. For all eternity the mind will continue to acquire and store up new ideas, but its capacity will be as unlimited as eternity itself. Only spirit can do such a thing as this.

94. **Identity and Personality.**—The cells composing the brain are material things and although their number is very great, it is limited, so that if the retention of ideas in the mind depended on a record made on these cells, the time would come when the mind could receive nothing more. The notion that there is nothing in man except matter and that all our ideas are stored up in the mind by some kind of record on the cells of the brain, analogous to the marks on a phonograph record, is directly contrary to the facts we know about mind and matter. That the nature of the mind could be such as this theory supposes, is impossible. Some have a theory that in the resurrection God makes a new material body and impresses on the brain of this new body the ideas and memory of the human being who has died. Such a creature would be a new being, not a resurrection of the being who existed before. Imparting the thoughts and ideas of one person to another would not make that other the same individual as the first. If one silver dollar is destroyed and another one is minted with exactly the same words and markings as the first one, it is not the same dollar, but a new one. It is my mind which makes me the identical personality which I was fifty years ago, and the spirit of life, the life force, called in the Bible "the spirit of man" (Eccles. 3:21), is the mind, and not any markings on the material brain. However, the mind, or spirit, cannot perform mental operations except when it has a body, including a brain, to use as its instrument, just as steam cannot

exert power unless it has an engine to use as its instrument.

95. When separated from the body by death the spirit (or mind) is said in the Scriptures to be asleep. Its thoughts cease when separated from the body. (Ps. 146:4.) The life force, mind, or spirit of man at death returns to God who gave it, but without consciousness, personality or activity of any kind. When a brute dies its spirit of life is dissipated and destroyed. "It goeth downward to the earth." (Eccles. 3:21.) The brute cannot have a resurrection because its spirit is not preserved. God has another plan in regard to man. "The spirit of man goeth upwards." (Eccles. 3:21.) Because God promises to give the dead of the human race a second life, he preserves the spirit of man that it may be returned to him at the Resurrection. (*See* Eccles. 12:7; Luke 23:46; Acts 7:59.) In His hands (that is, in God's control) is the spirit of every living thing. (Job 12:10; Num. 16:22.) In the resurrection the same identical spirit animates a new body, and as soon as it has a new body as a fit instrument for the mind, the mental operations again become active. It is the same mind and memory and personality. The fact that the new body it uses as its instrument is formed of new particles of matter, has no effect on its identity. During the individual's first life the particles of matter composing his body were constantly changing. In a lifetime of seventy years the mind has thus inhabited several bodies (since a change in the particles of matter is constantly taking place), without changing its identity. This is proof that mind, identity and personality belong to the spirit and not to the body. In order to preserve identity there must be something which does not change and is a bond of continuity between the first life and the Resurrection life. Jesus, the Psalmist and Stephen

committed their spirits of life into the hands of Jehovah to be preserved and returned to them at their resurrection, which in the case of Jesus came after a period of only three days. (Ps. 31:5; Luke 23:46; Acts 7:59.)

96. **The Logos Become Man.**—The Apostle says that Christ Jesus humbled Himself to become a man. (Phil. 2:5-8.) In His previous existence He was the Logos, the "Word." (John 1:1.) He resigned the glory which He had with the Father before the world was created and gave up His spirit body in order that His life force might animate an ovum in the womb of the Virgin Mary, and there build for itself a human body out of the material supplied by His mother's blood. This human body (which constituted Him a man, a real human being, although animated by the spirit of life of the Logos) became a new instrument for His mind and when His earthly body had reached a sufficient degree of development, the man Jesus recalled the knowledge which he had acquired in His pre-human existence, and the memory of events and ideas belonging to His experience as the Logos. Recalling the past was a gradual process, progressing as His earthly body matured, and thereby became a more efficient instrument for His celestial mind.

97. Before birth the brain of an infant is not sufficiently developed to be used as an organ of thought. Its life then is mostly nutritive, and its movements to a great extent automatic. The "gray matter" on the surface of the brain is the instrument the mind uses in thought, and at birth this is not yet developed. When the child is a month old the fond mother tells you that "the baby is beginning to notice things," because by that time the gray matter has developed sufficiently to be used by the mind. As the child's body and brain develop, the powers of its mind

increase. It would be the same with the Lord Jesus. It is not until full growth has been almost reached that the mind of a youth or maiden becomes capable of comprehending the abstract and abstruse branches of learning, such as the higher mathematics, psychology and metaphysics. The Gospel account shows that it was not until Jesus was twelve years old that the thoughts and knowledge gained in His pre-human existence began to stir in His mind, and prompt Him to reflection and action.

98. An earthly and material body and brain cannot well be as efficient an instrument for the spirit of life as a spirit body. (There are celestial bodies and bodies terrestrial. I Cor. 15:40.) No doubt the mind of the "man Christ Jesus" had some limitations as long as He remained a man, but when He was resurrected as a spirit being of the highest order (the divine) then the spirit, or mind, which had used the spirit body of the Logos and later humbled itself to use the earthly body of the man Christ Jesus, would, after His resurrection, have an instrument of unlimited capacity, to which all power in heaven and earth was given.

99. **Marvelous Powers of the Spirit of Life.**— Another proof that the mind, or spirit of man, is not material, but in its nature entirely separate and distinct from matter, are the powers belonging to this mysterious thing when occupying a mere speck of matter, invisible to the naked eye. The human spirit of life comes from the father and is contained in a living element of his body which is so small that five hundred of them could lie on a line one inch long; yet only one of these spermatozoa is necessary in order to fertilize a human ovum and develop all the powers of a complete man's body and mind. As said in a previous paragraph, the ovum of the human female is also very small, yet the greater part of its minute bulk is com-

posed of food material similar to the yolk of a bird's egg. The part of it which becomes the seat of the new life is a tiny round spot in the interior of the ovum, called the "germinal vesicle." Under a powerful microscope the male element can be seen to move by its own power, seek the ovum and enter it, unite with its germinal vesicle, and disappear in it. It can no longer be detected as a separate element but this mysterious thing, the vital force, without size or weight, endows the ovum with a power which can take particles of matter from the mother's blood, and later from her milk and other food, and with them build the body of a man. It can keep that body alive for nearly one hundred years, even under present evil conditions, and in Paradise Restored it will keep it alive forever, without weariness or loss of power. It can build its own brain and think with it—even think the eternal thoughts of God after Him and store up knowledge without limit through endless ages. "What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action how like an angel! In apprehension, how like a god!"

100. **The Apostle's Illustration of the Spirit of Life.**—The Apostle Paul (I Cor. 15: 35 to 38) uses a grain of wheat as an illustration of the spirit of life in man and compares the resurrection, when the life force shall receive a new body, to the development of the new plant from the seed of the old plant. The life history of a wheat plant is not the same as that of a man, because wheat belongs to the vegetable kingdom and its life force is not called spirit in the Bible, but we can observe the resurrection of the new plant, and it gives us some information in regard to the method which God will use in the resurrection of mankind. The wheat plant develops "first the blade,

then the ear, then the full corn in the ear" (Mark 4:28), whereupon it dies, because its life cycle is completed. A reproduction of the life force which animated it is stored up in the seed, ready to animate a new plant. The seed is buried in the ground, analogous to the sleep in the grave of the human spirit. In due time a new body is given the wheat life force and the old plant is reproduced in the new, as the dead human being will live again at the Resurrection.

101. The growth of a new plant is not the same thing as the resurrection of a human being, but by using this process of nature to illustrate the resurrection of mankind, the Apostle teaches us, in harmony with other Scriptures (Eccles. 12:7; Ps. 31:5; Luke 23:46; Acts 7:59), that the spirit of man returns to God and is preserved, as the life force of the wheat is preserved in the seed, in order that it may animate a new body and again become a living soul, which is the identical soul and mind which lived before. The sprouting and growth of the seed is a natural process but the resurrection of mankind will be a miracle. It will be a miracle because it will require the operation of the power of God to accomplish it, and because it will be the power of God operating in an unusual way. God's usual way is to let a dead earthly being stay dead. In the case of mankind he makes an exception for special reasons.

102. **The Soul.**—A human being is not a mere combination of earthly matter kept alive by breathing atmospheric air. There is a spirit in man (Job 32:8) which, so to speak, oversees and superintends all his vital processes; makes use of his limbs for movement, of his nerves for feeling, of his sense organs for seeing, hearing, touching and observing the world of things outside of his body. It uses his brain for thinking, and for storing in his memory all acquired knowl-

edge. But it is not a "living soul" except when united with a body, the body being as essential a part of a living, thinking soul as the spirit. It requires the union of *two things,* namely, the spirit and the body, to make that *third thing,* a living soul.

103. When the spirit leaves the body, the body is dead and the spirit, separated from the body, no longer exists as a living soul. What its condition is when separated from its body, or where it is located, we do not know; but we learn from the Bible (our only source of information on this subject) that it has no conscious existence between death and the Resurrection, but is said to be "asleep." When a brute dies its spirit of life is dissipated and lost. Its spirit "goes downward to the earth" (Eccles. 3:21), and ceases to be a spirit, just as the body returns to its dust and ceases to be a body. A brute cannot have a resurrection but in the case of mankind, because Christ has redeemed the race of Adam from death, the spirit is not dissipated at death, but returns to God in some manner that we do not understand, and is preserved and restored at the Resurrection. Death consists in the separation of the spirit from the body and when that separation occurs a man is dead. The death sentence has been executed upon him. He would stay dead forever, like the brutes, if it were not that God has made a special provision for his resurrection from death through the ransom for all paid by Christ. It is on account of this ransom from death that a provision was made for the preservation of the spirit of man until the appointed time for the Resurrection arrives.

104. What this mysterious thing which we call life is, we do not know. Probably it is beyond human comprehension. The spirit of life which God imparted to Adam, and which each succeeding parent transmits to his offspring, becomes the mind of man when pro-

vided with a sufficiently developed brain to use as an organ of thought. There are certain fundamental ideas which belong to the mind at birth. Without being taught them every baby has these ideas in its mind as soon as its brain develops sufficiently to be an organ of thought. These ideas which are not learned, but born with the mind, are the most important ideas we have. They constitute the framework of thought and underlie and precede all experience; and it is these ideas which make experience possible. In books on psychology and metaphysics they are called categories, or intuitions. One of these ideas is that every effect must have a cause. Others are the ideas of space and time, and the consciousness which the baby has of its own existence and the existence of other beings in addition to itself. Others are the ideas of likeness and unlikeness, motion, quantity, quality and identity. It is never necessary to teach children these ideas; every baby knows them and acts on them in its early months. From this we know that the spirit brings a number of ideas into the world with it and the fact proves that the knowledge and memory acquired during this life can be carried by the spirit beyond the sleep of death, until it is united with a new body and brain in the Resurrection.

105. **Individuality of the Life Force.**—The life force of the higher animals (all vertebrates), and that of man, is called spirit in the Bible. Plants have a life force but it is not called spirit because it is not the seat of mind. There are some who think that all life force comes from some common reservoir of life, but the facts we know about it show that this cannot be the case. It cannot come from a common reservoir, and be alike in all living things, because the spirit of life is individual and is the source of individuality. The life force of each species of animals differs from

that of every other species. A hen's egg never produces a duck, nor a crow's egg a robin. Furthermore, the vital force of each individual animal differs from that of every other individual of the same species. No two horses or cows or dogs have the same mind or disposition. Each shows an individuality which is well marked to a careful observer. Among the twenty billions who have descended from Adam no two have the same mind, or spirit, and as it is the life force which moulds the body, no two have the same features or expression of countenance.

106. The life force (spirit) of each human being is the source of his identity and personality, and it will carry this identity and personality, with its knowledge and memory, over into the new body which will be given at the Resurrection. We do not know the method or process which God used in the creation of the first pair, and likewise we do not know the method or process which Christ will use in giving new bodies to resurrected mankind. In ordinary generation the vital force builds its own body as the new being develops, but we do not know how, because life force is an unfathomable mystery. It is a direct manifestation of the presence and power of God. That is why the Agnostic and the Atheist wish to deny the existence of a life force, or spirit, and make the false claim that only the blind physical forces are present in living beings. The existence of life force demonstrates the existence of God and they wish to get rid of God, or to put Him out of sight behind millions of years in an evolutionary process.

107. **Immortality.**—One of the most baneful errors into which mankind has fallen is the belief that man is inherently immortal; that it is impossible for a man to cease to exist. On the very face of it such a theory is unreasonable, for it is unreasonable to sup-

pose that what God can create he cannot destroy. It is just as absurd as it would be to claim that after a mechanic had made a watch he could not take it apart or stop its running. Our only authoritative information about the soul of man is obtained from the Bible, and it nowhere, either in the Old or New Testament, uses such a term as "immortal soul," or any expression of a similar meaning.

108. The Bible teaching is that each man is a soul. He does not *have* a soul, but *is* one. The soul means the whole man and includes both body and mind (or spirit). The word soul as used in the Bible means a living, moving, breathing creature which can feel and think. The Bible calls the higher brutes souls, but not the insects. In the Bible the word soul means the same thing when applied to the lower animals as when applied to man, and at death man ceases to exist just as actually as the brutes do. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath (spirit; the Hebrew word is "ruach" and means either wind, breath, life, or spirit), and man has no pre-eminence above the beasts (that is, in respect to death) for all is vanity. All go into one place (namely, the grave), all are of the dust and turn to dust again." (Eccles. 3:19-20.) "Dust thou art and unto dust shalt thou return." (Gen. 3:19.) Here it is plainly stated that when a man dies he is dead just the same as one of the lower animals is dead when it dies. There is no "immortal soul" to live on after death in either man or beast. Men and brutes have the same spirit in the sense that the spirit of both is the vital force which animates their material bodies.

109. **Souls.**—There are many Scriptures in which the lower animals are spoken of as souls: "One

soul in five hundred of the persons and of the beeves." (Num. 31:28.) "In whose hand is the soul of every living thing." (Job 12:10.) "Every living soul died in the sea." (Rev. 16:3.) Here fishes are called living souls. In speaking of the animals that Noah took into the Ark they say: "They went in two and two of all flesh wherein was the breath of life." (Gen. 7:15.) This shows that the lower animals have the "breath of life," or spirit of life, the same as Adam had when it was said that God breathed into his nostrils the breath of life and he became a living soul. (Gen. 2:7.) The old idea that men have souls and the brutes do not, is false. Neither men nor brutes *have* souls, but both *are* souls. Any sentient being is a soul, any being that can move and feel and think, even though it be in a very low degree.

110. **Dead Souls and the Future Life.**—The Scriptures teach that there is no conscious existence after death, for they say: "The dead know not anything." (Eccles. 9:5.) "His breath goeth forth, he returneth to his earth (that is, he returns to dust), in that very day his thoughts perish." (Ps. 146:4.) His brain turns to dust and he cannot think or feel without a brain. Job said that if he had died, "I should have been as though I had not been." (Job 10:19.) That is to say, after death a man does not exist, as a man, any more than he did before he was born. At death a man ceases to exist as a conscious, feeling, thinking being as completely as a beast does; but there is a great difference between men and animals after death, because dead animals will never live again but *all dead men will live again.* There is a future life for mankind, not because they have "immortal souls" in them, but because all in the grave will one day hear the voice of the Son of God and come forth from their graves. (John 5:24-29.) Jesus gave

His life to redeem mankind from death, and for that reason all men will be resurrected, good and bad, and given life again.

111. **Mortal and Immortal.**—Much confusion as to the nature of man and his prospect for a future life has arisen because of the general misunderstanding of the difference between mortal and immortal beings, and an undiscriminating use of the words, mortal and immortal. Most people have the idea that a mortal being is one that must necessarily die sooner or later, like the lower animals who were created to have only a limited period of life and then to die and cease to exist; but, properly understood, a mortal being is one to whom death is possible, but who can live forever under conditions which can sustain life forever, as was the case with Adam and Eve, who could have lived eternally in the life-sustaining environment of Eden if they had been permitted to remain there. (Gen. 3:22.)

112. An immortal being is one that cannot die; one to whom death is not possible; one that "has life in himself" and is not dependent on an environment, or on food, or on the sustaining power of another being to maintain his existence. The Bible says that "God only hath immortality." (I Tim. 6:16.) The only immortal beings in the universe are Jehovah and, since His resurrection, Jesus Christ, the Divine, Only Begotten Son of Jehovah, to whom the Father "hath given to have life in Himself." (John 5:26.) To these will be added "the true Church," the Body of which Christ is the Head, who will be "made partakers of the divine nature" (II Pet. 1:4), as the wife of the Lamb (Rev. 21:9), and will "put on immortality" when resurrected. (I Cor. 15:53.) The angels are not immortal beings. Death is possible to them and they live forever only because God sustains

their life forever. They do not have "life in themselves." Some spirit beings (fallen angels) will die and cease to exist because they are evil. (Heb. 2:14.) When men are brought to perfection and granted everlasting life in Paradise Restored they will not be immortal like God; it will still be possible for them to die. However, they will continue to live forever because God will sustain their lives forever. This will not be because they are immortal and cannot die, but because God will never have any cause to withdraw the privilege of life from them. No man will be permitted to enter everlasting life except those who have developed a perfect character that will never change and become evil. A good character, if once fully developed and tested, is a completely unchangeable thing. (*See* Chapter 10, *The Plan of the Ages,* described in the Appendix to this volume.)

113. **The Question of a Future Life.**—The question of a future life beyond the grave for mankind, and the question of the possession by men of an inherently immortal soul, are two entirely different things. A man may have an everlasting life in the future without having an immortal soul. Many writers on the subject, like Bishop Butler in his famous *Analogy,* have failed to notice this important distinction. The reasons and evidence they give as arguments for the existence of an "immortal soul" are good evidence for the reasonableness and appropriateness and probability of a future life for men beyond the grave, but they are no proof of inherent immortality and really have no bearing on that subject.

114. The Bible is our only source of information on the subject of a future life. Man has no means of knowing or discovering what his condition after death will be, and must depend on revelation. The Bible explicitly teaches a future life by a resurrection from

the grave but flatly contradicts the immortal soul theory, which was derived not from the Bible but from paganism. All Biblical expressions which speak of immortality are limited in their application to Jehovah, and to Christ and His Body. It is the misapplication of these texts by reading into them a theory derived from Plato and other pagans, that has led so many to believe that the theory of inherent immortality has support in the New Testament. All the facts that man can learn by experience, and by observation of himself and of nature, can only lead to the conviction that there is no life after death at all; that when life ceases it is never again renewed. The Scriptures agree with what we learn from nature as to the complete cessation of human existence at death, but they reveal, what nature cannot show us, the fact that in the case of man, and in his case only, life will be renewed after death by a resurrection produced by the same power that gave him life at the Creation. Man's resurrection will be an exception to God's usual way of dealing with His creatures. This exception in man's case was made possible only by the ransom for man paid by Jesus Christ when He gave His human life in exchange for the life of Adam and his race. Without Christ's ransom there would be no future life for man.

115. Spiritualism.—A more accurate term is spiritism. It is the false (and in fact preposterous) "immortal soul" theory that makes men so easily deluded by spiritism. Most people have had it ground into them from infancy that they have "an immortal soul" that does not die but lives right on after they are dead, and for this reason it is easy to deceive them into the belief that mediums can get communications from people who have died. We have men who have displayed a fine intelligence on other subjects, like Sir Conan Doyle and Sir Oliver Lodge, who, their minds

having been prepared by the false belief in an immortal soul, have been so befooled and befogged by "the wizards that chirp and mutter" and claim they "can call spirits from the vasty deep," that they go around giving lectures and making unfounded statements about the great new light they have discovered. Spiritism is a fraud and a lie direct from the father of lies and his imps. It is false and evil in two ways. Much of it is mere fraud, and anything these mediums do which cannot be explained as trickery and fraud, is the work of evil spirits, fallen angels, who have "left their first estate," and are now confined in "chains of darkness," reserved unto the judgment of the Great Day. They cannot escape these chains and are obliged to give their performances in the dark. (Isa. 8:19; Isa. 29:4; Jude 6; II Pet. 2:4; Gen. 6:4.)

IV

Human and Spirit Natures Distinct

116. By the nature of any living being is meant its powers and faculties, and the organization which fits it for the element in which it lives and which makes a certain element necessary for its existence. The Apostle Paul, referring to the distinction of natures, says: "All flesh is not the same flesh: but there is one flesh of men and another flesh of beasts and another flesh of birds and another of fishes." (I Cor. 15:39.) Each nature is separate and distinct. Birds are adapted to the air as their appropriate element, and fish to the water. An animal cannot be a bird and a fish both. A bird may swim *on* the water but it is still *in* the air. A bird will die if put in the water and a fish will die in the air. It is important to have a clear idea of the distinction of natures between different beings because a lack of a clear understanding of this distinction has led to serious errors in regard to the nature of human beings.

117. Animals may be closely related in their natures but at the same time their natures remain quite separate and distinct. For example, cattle and horses both belong to the class of mammals, and to the herbivorous or grass-eating family, but a horse cannot be a horse and a cow both, nor can these two related animals breed together. Analogously, men are related to spirit beings (angels), because man was created in the image of God who is a spirit being. That is, man has a mind with powers and faculties like those of the minds of spirit beings; but man's nature is completely distinct

from that of spirit beings for he is an earthly creature, adapted to life on the earth and nowhere else. On this point there has been much confusion of thought, which has led to false theories about the nature of man. These theories claim that in some way or other man is both a human being and a spirit being; that when the human part of a man dies he has another being inside of him which continues to exist as an angel. There has been much difference of opinion as to which part of the man's anatomy this angel inhabits while the man is alive; that is, what organ is the seat of the soul. If there were such a thing it would be easy to locate; but there is no such thing, for a man cannot be two beings at once, any more than a horse can be a horse and a cow both at once. This theory, that a man has an immortal spirit, is contrary to all the facts we know about man; it is not taught in the Bible; it was not believed by the early Christians who were taught by the Apostles, but was introduced into theology from the teachings of the pagan philosopher, Plato, and from other pagan sources in the third and fourth centuries after Christ, by pagan teachers who joined the church and were given positions in the theological schools.

118. The only way a man can become an angel, or a spirit being of any kind, is by God miraculously giving him a change of nature. The promise is that those of mankind who are tested during the Gospel Age and found worthy of this honor will, at the Resurrection, be given a change of nature and become spirit beings in the future life. It is the references in the New Testament to this change of nature (promised only to a "little flock"), which has led to the erroneous view that the New Testament teaches a future spirit nature and an abode in heaven for all men.

119. **Change of Nature Possible.**—We know

very little about spirit beings because the spirit realm is beyond the ken of our senses. We cannot even imagine what a spirit being is like, or what heaven is like, and when men attempt to describe heaven as they conceive it, they merely picture a perfect earth, such as our world may be when it becomes Paradise. That a change of nature is possible, we learn from some examples among the lower animals. The most familiar example is the caterpillar, which is a land animal but is transformed into a butterfly that inhabits the air like a bird. The tadpole is an aquatic animal, breathing under water by gills like a fish, but it experiences a change of nature and becomes a land animal, breathing by lungs; and, as a frog, it cannot live under water but must come to the surface for air. These examples prove that it is possible for the same vital force (or spirit of life) which animates a body adapted to one nature to animate a different body adapted to another nature. Spirit beings may be changed to human nature, as in the case of the Logos. (*See* par. 96, 97, and 98.) Angels have sometimes assumed a human body, or the appearance of one, in order to become visible to men and talk with them. (Gen. 18:1, 2; Judg. 6:11-22; 13:20.) In these cases the angels did not change their nature and become men. They only used the human form temporarily for a special purpose.

120. The most important example of a change of nature is that of Jesus Christ. "He was not a combination of two natures, human and spiritual. The blending of two natures produces an imperfect, hybrid thing, which is obnoxious to the divine arrangement. When Jesus was in the flesh He was a perfect human being; previous to that He was a perfect spirit being; and since His resurrection He is a perfect spiritual being of the highest, or divine order. In Jesus there was

no mixture of natures but twice He experienced a change of nature; first from spiritual to human; afterwards from human to the highest order of spiritual nature, the divine; and in each case the one was given up for the other." (*The Plan of the Ages,* Chapter 10.)

121. Nowhere in nature has God created an animal of a mixed nature. He shows His disapproval of any mixture of natures by making it impossible to produce hybrids except in cases where the animals are closely related, like the horse and ass; and He sets the seal of His disapproval on even these closely related mixtures by making hybrids sterile, so that they cannot continue their kind. Jesus, then, could not have been of a mixed or combined nature, both human and divine at the same time, for God has shown that He disapproves of such a mixture of natures. He declares this in His oldest of Testaments, the book of nature, as well as indicating it in His Revealed Word.

122. **Man's Future Life to be on Earth.**—It is very important to have a clear understanding of the fact that natures are distinct in order to understand what the future life of mankind is to be. Adam was a human being adapted to life on the earth and nowhere else. The life he lost was a human life, and the life to be restored to him and his race at the Resurrection is human life, the same as that which he lost, and not some other kind of life. "Man did not lose a heavenly but an earthly Paradise. Under the death penalty he did not lose a spiritual but a human existence; and all that was lost was purchased back by his Redeemer, who declared He came to seek and to save that which was lost." (*The Plan of the Ages,* Chapter 10.) As it is human life that all of Adam's race lose at death, it will be human life which will be restored to them at the Resurrection. As a special favor and reward a com-

paratively small number, by a peculiar and mysterious operation of God's power and grace, will be given a change of nature and will "go to heaven" (the abode of spirit beings) at the Resurrection. This special favor was given only during the Gospel Age, which ended in 1914.

123. The future life for the vast majority of mankind will be on the earth as human beings. It will be an unending life for all those who prove worthy of everlasting life. The conditions on earth will then be so satisfactory that they will not desire any other life. As a matter of fact the great majority of mankind do not now desire to "go to heaven." Their nature is human and adapted only to existence on the earth, and earthly conditions, when perfected, will satisfy all their wants and desires. They do not understand what life on the spirit plane is and cannot appreciate it. They would prefer to stay on earth if conditions were made perfect, as they will be in due time by the operations of Christ's Kingdom. Their teachers have misunderstood God's Plan in regard to man and have told them that they must go either to heaven or to hell. Of the two they naturally prefer heaven, but, in reality, it is life on the perfected earth, Paradise Restored, which they desire, and that is what God has in store for them. When it comes, it will be "the desire of all nations." (Hag. 2:7.)

124. **Sex and Marriage a Fundamental Law of Human Nature.**—The vital force (or spirit of life) evidently has sex, for even the human embryo shows the distinction between male and female, and the distinction is well marked from birth onward, long before the changes of puberty make sex so prominent. Even in childhood girls and boys differ widely in their dispositions, habits and characters. It is the vital force (spirit of life) which builds the body of the embryo

in the womb, and it must be the female vital force which causes the body of the female foetus to develop ovaries and not testicles, and the male vital force in the male foetus which causes it to develop testicles and not ovaries. The presence of ovaries gives women their feminine characteristics, and the presence of testicles gives men their male characteristics, not only of body but also of mind and disposition. Physiologists have now demonstrated this. (*See* par. 57 to 62.) It is not only in the body that male and female human beings differ, but also in thought and character. A woman has a female mind and a man has a male mind and, therefore, since the spirit of life is the mind, it must have sex from the beginning; but what determines one fertilized ovum to be male and other to be female is beyond present human knowledge.

125. The spirit of life is still more complex than we have described. In every conception, when a human being commences its existence, two vital forces, or spirits of life, unite; one from the spermatozoon from the father and one in the ovum supplied by the mother's ovary. The paternal element enters the ovum and unites with it and the two elements can no longer be distinguished, even by the most powerful microscope. The two vital forces (spirits) become one and are no more twain but one spirit. There is here a marriage. Marriage is a law of human life at its very first dawning. The result of the marriage of the spermatozoon and the ovum is a new individual of the human race. The result of the marriage of husband and wife is a new dual unit of humanity. Marriage is a fundamental law of human life.

126. In the generation of every human being two spirits unite to form one spirit, and their oneness in duality is observable in the nature of the mature organism. There are two nervous systems which unite

and act as one in controlling the living body. One is called the Cerebro-Spinal System. The nerves of this system have their origin in the brain and spine, and are the instruments of the intellect and of the five senses. The other is the Sympathetic Nervous System, whose large centers are located principally in the chest and abdomen, and its nerves supply the vital organs, such as the heart, lungs, stomach and bowels. Their action is mostly unconscious and automatic. They nourish and sustain the organs which the mind uses, keeping up an analogy with the mother who nourishes and sustains the infant. It seems to me that we might infer from this that the Cerebro-Spinal System comes from the father and the Sympathetic System from the mother. But in the present state of our knowledge this is only a conjecture.

127. We have no knowledge of what causes an infant to be of one sex instead of the other. Various theories have been advanced to explain it, but all are wrong. The cause of sex is an absolute mystery, just as much of a mystery as life itself; but we can see by what we do know that God has formed mankind on a sexual plan, and that sex is the deepest and most fundamental element in man's nature. It dominates his spirit of life, and his body and mind; in short, his whole being. If the distinction of sex should cease he would cease to be a human being; he would then be some other kind of creature but not a man. If human individuals should ever acquire the characteristics of both sexes, they would be monstrosities, and not human beings. The nature of man cannot be understood except from a sexual standpoint. Marriage is a law of his being, and only when two unite to form one is his being complete. The social conditions now prevailing, which in the case of some men and women

prevent marriage or delay it till middle life, are a source of much evil.

128. Yet those who have claimed to be the teachers and guides of mankind have to a great extent ignored this fundamental element of human nature, have called it evil, suppressed reference to it and attempted the impossible thing of trying to get men and women to act as if there were no such a thing as sex. They have in this way increased the evils they wished to remedy. It is a tragic example of the blind leading the blind. They have even secured the enactment of laws which have suppressed books that gave information which multitudes needed to know. The time has come when this condition of things must be changed.

129. **Sex Love Inclusive of All Other Affections.**—Marriage is such a prominent element in man's nature that connubial love includes the principles of all the positive affections and emotions with which human beings are endowed. When we analyze the affection uniting the sexes we find the basis of it to be the affection which unites their bodies in one flesh; but it has also the element of friendship in a high degree, and parental love is very prominent as a third element. One object of the union of the sexes is parentage, and parental love is, therefore, a large element in their affection for each other. Parental love is the affection which gives an impulse to tend, foster and protect another being and to cuddle, caress and fondle it. This feeling is strong in every couple who are united by a true love. "Husband and wife are each child to the other, and are indeed parent and child by turn; but the wife has a supremacy in this element of their mutual affection, for she is more of a child than it is easy for the man to be, and much more essentially a mother than he is a father." (Havelock Ellis, in *Psychology of Sex*). A woman has said, "The

foundation of every true woman's love is a mother's tenderness. He whom she loves is to her a child of a larger growth." The wife delights to look after her husband's personal needs as she does after those of the children, cherishing him as a child, although she has at the same time a deep respect for him. This parental element in a wife's love explains why it is that a woman will often cling to a man after he has forfeited all her respect and esteem by evil conduct, or by abusing her. She still has the long-suffering affection for him that a mother has for a wayward and worthless son.

130. Sex love carries the affections away from self toward another person and thus trains and exercises men and women in unselfishness; and the impulse extends to others beside their own mates, so that sex love develops love for their fellowmen. It has, therefore, a fourth element, namely, benevolence, or love to mankind. Another element, the love of beauty, is one of the attributes of the human mind which has a potent influence for good and is the source of the most refined pleasure. The love of beauty in general is founded on the emotion of sex. A celebrated French author, quoted by Havelock Ellis, says: "Beauty is a woman, even in the estimation of women themselves. Beauty is so sexual that the only uncontested works of art are those which simply show the human body in its nudity. That which inclines to love seems beautiful; that which seems beautiful inclines to love. When love is taken away there is no art." This is emphatically true of poetry and the great works of fiction.

131. **Beauty Not Vanity But Expression of Value.**—The proverb that beauty is only skin deep is false, because goodness of mind and disposition show themselves in lines of beauty in the face and amiability, intelligence and good moral character are es-

sential to real beauty, and are a part of it. Man's sense of beauty has developed from the sexual emotion in its highest sense and from that extended to other objects in nature and art. The lines which are felt to be beautiful in the human face and form are felt to be beautiful in other objects. Beauty is something real; it is not a mere notion. Beauty in any object is associated with qualities of value. A writer on art has called attention to the fact that in the case of such a useful tool as an axe, the beauty of the tool has increased as much as its efficiency by the improvements made in it by American tool manufacturers until now the American axe is not only the best axe in the world, but is also a work of art. In the human face and form beauty is to a considerable extent the expression of health, and Havelock Ellis says that full investigation would probably show that beautiful women are the longest lived. (*See* par. 252.)

132. Even religion and religious love have the soil in which they flourish furnished by the love which unites husband and wife. The "true Church," whose names are written in heaven, form the bride of Christ, and in the Resurrection become the Lamb's wife. The symbol and type of the love of Christ and His Church is the love of husband and wife. This comparison is not a mere analogy. The Scriptures do not say that the relation of Christ and the Church is something resembling or analogous to the relation of bride and bridegroom and of husband and wife, but they declare that the Church *is* the bride, and will *be* the wife of the Lamb. There would be little religion on earth if it had nothing but a male population.

133. Sexual love includes nearly all of the good affections, but by the term, of course, I do not mean a mere animal impulse for propagation. The real human sexual love as God ordained it includes parental

love, love to our fellowmen, friendship and religious love. It is the emotion which makes the human race a united brotherhood who realize their relation to God as their Father. Sex love not only includes in itself all these elements but it imparts a tinge of sex quality to all these affections and to other emotions, such as our appreciation of the beautiful, the true and the good.

V

The Temptation and Fall

134. In order to understand the true original relation of the sexes we must take notice of a great change that occurred after the first pair were created. It is only by taking this change into consideration that we can explain why there has been so much evil and unhappiness connected with the sexual relation in spite of the fact that God intended it to be a source of the greatest good to mankind.

135. Adam and Eve passed a happy year in Paradise, the beautiful home which God had provided for their protection and the supply of their needs. Providing for their protection and supplying their physical wants, however, was not enough. Perfection of body and mind God had given them when He created them in His own image, but to physical and mental perfection must be added a perfect moral character in harmony with the character of God, in order that everlasting life might be a blessing to them and redound to the glory and honor of their Creator. God cannot bestow a moral character on anyone. Each one must develop that for himself.

136. For moral development it was necessary that Adam and Eve should receive a training and testing. For this purpose God commenced with a simple first test of their loyalty and of their faith and obedience by commanding them not to eat of the fruit of a certain tree. They had been made king and queen of the earth and this one tree was reserved as a symbol of God's overlordship, and of the obedience due to Him

from man. Everything else on earth was given to them. If they had stood this simple first test successfully they would have been given something harder, until their moral character had been fully developed in the school of experience.

137. When God forbade them to eat of the tree, since known as "the tree of knowledge," it was not a command to refrain from something which was morally wrong of itself, like a violation of one of the Ten Commandments. The moral law was "written in their hearts" and they did not need specific commands to refrain from moral evil. Their own consciences told them what was morally right or morally wrong, and their free will enabled them to choose between them. The only reason why they should not eat of this tree was because God had told them not to do so. The tree was "good for food and a delight to the eyes" (Gen. 3:6), and could have been used by them for food if God had not forbidden its use. God had made the pair king and queen of all the earth and of its brute inhabitants. He placed everything except that one tree in their power. It was:

> "The only sign of their obedience left
> Among so many signs of power and rule."

138. The tree was reserved as a symbol of God's sovereignty, of their subjection to Him as their Creator and Lord and of their duty of loyalty to Him. It was reserved in order to keep them mindful that they were to obey Him in all things. He gave them no reason for the prohibition, in order the better to test whether they would cheerfully submit to Him and obey Him, whether they understood the reason for so doing or not. Loyalty to God required that they should always feel that His commands were right and

that He had good reasons for them, even when He did not make His reasons known, and when they were not apparent to His creatures.

139. **Jehovah's Government.**—In order to understand the circumstances surrounding the first pair as they met their test, we must refer briefly to certain conditions about Jehovah's heavenly government which the Bible reveals. The most exalted created being in the universe was the Logos, the Greek name given in the New Testament (John 1:1) as the prehuman and celestial name of Jesus Christ. It is translated the "Word." In the Hebrew of the Old Testament He is called "El," which means "The Mighty One," translated "God," and also god in the English version. The Logos or El was next to Jehovah in rank, and was the Agent of Jehovah in creating the heavens, and the earth, and all that in them is. (John 1:3, 10; Ps. 33:6; I Cor. 8:6; Col. 1:16; Heb. 1:2, 3; II Pet. 3:5.) The Logos was the Creator, the being supreme over the universe, subordinate only to Jehovah the Self-existing One, from whom He obtained all His power and authority as well as His own existence.

140. **Heylel, the Bright One.**—Another celestial being, very high in rank among the heavenly hosts but subordinate to the Logos, was one of the archangels, who in the Hebrew of Isaiah 14:12 is called Heylel, which means" The Bright One," or "The Day Star," and is translated Lucifer, "The Light Bearer." After his fall and rebellion he was named "Satan," meaning "The Adversary." In Isaiah 14th and Ezekiel 28th, Heylel, or Satan, is described under the symbols of "King of Babylon" and "King of Tyre." Heylel was highly honored by Jehovah by being appointed the "Covering Cherub" or guardian angel of the human family. (Ezek. 28:14, 16.) He was the spirit prince over the spiritual phase of the kingdom of which

Adam and Eve and their descendants were to be the earthly rulers. He was the "Prince of This World." (John 12:31; and 14:30; and 16:11. For still more detailed information on this subject see *The Plan of the Ages and The Atonement,* described in the Appendix at the end of this book.)

141. The human pair, God's new creation, made in His own image, divided into male and female and the twain united by marriage in one flesh, a wonderful and mysterious union which makes them co-workers with God in producing a race of beings who are also in the image of God—this was such an important and interesting addition to the intelligent inhabitants of the universe that the angels sang together and shouted for joy as they watched the development of the Plan of God. (Job 38:1-7.) To be made the spirit guide and protector of this new race should have satisfied the ambition of even an Archangel but a selfish envy and jealousy of the Logos caused Heylel's fall. Not satisfied with the high position which Jehovah had given him, we are informed (Isa. 14:13, 14) that he said in his heart, "I will exalt my throne above the stars of God; I will be like the Most High." Heylel (Satan) could not expect to make himself equal to Jehovah, the Self-existing One. The Most High referred to as being the object of Satan's envy was the Logos, the El of the Old Testament, the Mighty One, the Word of God, who, as the Mouthpiece and Agent of Jehovah, was the Creator of heaven and earth.

142. **The Temptation of Eve.**—This exalted but now evil being determined either to rule or ruin man, the new creation. He desired to defeat the Plan of God which the Logos was appointed to carry out and, coveting more authority on earth than God had given him, he formed the design of seducing the young human pair from their loyalty to their Creator as a

first step in his scheme for exalting his own throne "above the stars of God." That this might result in bringing misery and even death to the happy, loving pair made no difference to Satan, for selfishness was now his supreme motive. The attack on our first parents he considered necessary for the carrying out of his ambitious scheme, and, as Milton says, he used "necessity, the tyrant's plea" to justify his atrocious deed, and was pusillanimous enough to make his first attack on Eve, the weaker vessel.

143. The account of the Temptation is a real history and not a myth, or symbol, or allegory, as the Higher Critics would have us think. Neither was it a pantomime as some claim, no words being spoken but only signs made. The reference was to a real tree and to real fruit, and not to some hidden topic, or to sexual intercourse, as is the perverted notion of some. The account in Genesis means just what it says, and has all the psychological marks of a real conversation in which the parties went into particulars and made definite statements, something which could not be done by signs.

144. **Satan as an Angel of Light.**—In the account of the Temptation in the original Hebrew the Tempter is called the "Serpent." The Hebrew word used does not refer to the serpent species in general, but to some one particular serpent. It does not mean "a serpent," but "*the* Serpent." This is one of the names given in Scripture to Satan. (Rev. 12:9 and 20:2.) He is given this name because a snake is a natural symbol of Satan's character on account of its low, groveling position, its death-dealing poison, its repulsive appearance, its concealed and treacherous action. Mankind instinctively feels an aversion to snakes. In creating the lower animals God formed some of them in such a way as to make them symbols

of moral, mental and spiritual qualities, and they are often used in the Scriptures as symbols, of which the ox, sheep and lion are examples. This use of animals as symbols prevails among all peoples and in all languages.

145. Because in the account in Genesis Satan is designated by one of his symbolic names it has been believed by many that it was a snake that spoke to Eve; that Satan obsessed the living body of a snake and used it in order to communicate with her; but this is a mistake. Satan was a spirit being and therefore invisible to human eyes, except when he materialized and appeared in a human form, as the Lord permitted and empowered angels to do when they needed to communicate with men, as in the case of Abraham (Gen. 18th chapter), the mother of Sampson (Judges 13th chapter) and the women at the tomb of Christ (Luke 24:4). Satan took a human form when he appeared to Eve and talked with her. Perhaps he had talked with Adam and Eve on previous occasions for he was their "Covering Cherub" or guardian angel before his fall when his name was Heylel. It was a part of the duties of his office to guide and instruct the newly created pair, and this accounts for the ease with which Eve was misled. This breach of trust and betrayal of confidence in order to lead the inexperienced Eve astray, shows the blackness of Satan's crime and the extreme depths of debasement which his character had reached.

146. The Apostle says (II Cor. 11:14) that Satan can appear as an angel of light, and in verse 3 of the same chapter he speaks of Satan as "beguiling Eve," by which, it would seem, he meant to imply that Satan appeared to Eve as an angel of light. The Book of Job 1:6 and 2:1 gives an account of his appearance among the holy angels, "the sons of God." When he

tempted Jesus in the Wilderness he must have appeared as an angel. (Matt. 4:1 and Luke 4:1.) The Temptation of Jesus, the Second Adam, was the parallel of the Temptation of the First Adam, and Satan's form would be the same in both. The most reasonable interpretation of Genesis 3:1-6, and one that accords with all other Scriptures, is that the term "the Serpent" is used there for a name for Satan and that he appeared to Eve as an angel in human form. This explains why Eve was not amazed as she would have been if a snake had spoken to her.

147. **No Magic About the Forbidden Tree.**—Some imagine that the fruit of the forbidden tree of knowledge possessed some kind of magical quality that would give wisdom to those who ate of it, but there is no reason to suppose it had any such quality. It was after hearing Satan's lying and deceptive statement about it that Eve supposed it was "desirable to make one wise," and the literal meaning of the Hebrew seems to be "desirable to look upon." It was a food tree (Gen. 3:6) and there is nothing man can eat that will give him wisdom. Wisdom can be acquired only by means of information, experience and reflection. Satan's statement (Gen. 3:5) that by eating the forbidden fruit their eyes would be opened and they would be as gods, knowing good and evil, was a half-truth and "a lie that is half a truth is ever the worst of lies." By disobediently eating it the sin gave them a practical knowledge of evil. It was not any magical quality of the fruit which did this. Before they had sinned they had known only the goodness of good; now they knew by experience the evilness of evil. They now indeed "knew good and evil" but in a very different sense from what Satan's lie had led Eve to expect. It is called "the tree of the knowledge of good and evil" (Gen. 2:9) but this name was

used by the sacred historian who wrote after the event; he designated it by its results. Before the Fall when Eve referred to it in her conversation with Satan, she had no special name for it, but described it by its position in the Garden as "the tree in the midst of the Garden." From the description of it (Gen. 3:6) it is evident that it was specially attractive and inviting in its appearance.

148. **The Nature of the First Sin.**—There has been much speculation in regard to the nature of the First Sin, but there is no good reason for supposing it to be anything else than as stated in the Bible account, which shows Satan as the author and instigator. He made a malicious attack on our first parents, hoping to defeat the Plan of God which was designed to give more honor to the Logos than to him. The heinousness of his sin is extreme. It was the crime of malicious murder, committed under full light and knowledge, and in rebellion against the Creator who had highly honored him. In addition, it was a most despicable breach of trust, the lowest and meanest sin which an intelligent being can commit, for he seduced the innocent and inexperienced pair whom he was specially appointed to guide and protect. The enormity of his crime shows the extreme depth of depravity to which he had fallen, and explains why his sin is unpardonable, and his character without the possibility of redemption. He must be destroyed. (Heb. 2:14; Rev. 20:10.) Satan fell so low that evil became his good, and every imagination of the thoughts of his heart since has been evil and only evil continually.

149. He was so mean and dishonorable in his method that he commenced his attack by approaching the weaker of the two, the inexperienced and confiding young girl, whose innocence and loveliness should have shamed even Satan. He attacked her

when she was alone and unsupported by her lord and head, the more experienced Adam. Matching the cunning of a fallen archangel against her inexperienced and confiding nature, he artfully led her to doubt the sincerity of her Creator, and to doubt the reality of the death penalty He had pronounced on the disobedient. Feigning an interest in her and in her beautiful home, he pretended to misunderstand the food regulations, exclaiming, "What, does God not allow you to eat of *any* of the trees of the Garden?" Eve replied, "Oh, yes, we can eat of *all* of the trees except one; but of the fruit of the tree in the midst of the Garden God hath said, 'Ye shall not eat of *it,* neither shall ye *touch* it, lest ye *die.*'"

150. **The Primeval Lie.**—This was the statement the Tempter was waiting for, and he then uttered the Great Primeval Lie (Gen. 3:4), the lie that has deceived not only Eve but most of mankind all down through the ages, and still blinds the greater part of mankind. This lie is the falsehood that man is immortal and cannot die. To Eve he said, "Ye shall not surely die." As much as to say, these dumb brutes die, but such a creature as *you,* made in the image of God and beautiful and intelligent as a goddess, *you* will not die. And he made the unsophisticated Eve believe he was revealing a great secret to her: that the Lord had concealed His real reason for prohibiting the use of the fruit of that tree, and that He was further deceiving them with the vain threat of death, when, in fact, according to Satan, they were immortal and could not die. He declared that the fruit of that tree had certain wonderful and magical qualities which their Creator wished to keep them from enjoying. "God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil."

151. The poison of doubt and suspicion of her heavenly Father sank into her mind, and curiosity and the desire to take what is forbidden (a disposition which is strong in all of Eve's descendants) surged through her soul. She saw that the tree was good for food; that it was a delight to the eyes; and that, if Satan were right, the eating of it was also to be desired to make one wise. So *she took of the fruit and did eat.*

152. **Tragedy and Despair.**—Satan succeeded in seducing Eve and then used her as a decoy in the temptation of Adam. No doubt he had first made a careful survey of the conditions before forming his plan of attack, and had observed the strong influence which his wife had on Adam. To understand Adam's action we must not forget that he was a human being like ourselves, not an ape or a low savage, as the false theory of Evolution claims. Every man who has deeply loved a beautiful and amiable young woman can appreciate how strong Adam's temptation was. To the husband who is a lover every action of the dear being who is his other self seems proper and right, every request she makes he desires to grant.

"What she wills to do or say
Seems wisest, virtuousest, discreetest, best."

When a lovely and affectionate wife or sweetheart coaxes, what man can resist? And never since have fairer hands or sweeter lips urged to either good or ill. When Eve, therefore, came to him with the rosy fruit of the forbidden tree in her hands and told him of the new knowledge she had learned from their appointed guide, it would be hard for Adam to realize that his adored wife had committed a mortal sin. His heart would urge that surely the Lord would not be angry with such a darling for such a trifle. He harkened to the voice of his wife and ate of the dire-

ful fruit "that brought death into our world, and all our woe."

153. In order to appreciate the state of mind leading to Adam's participation in the disobedience we must review the circumstances. Adam would remember how dreary his beautiful abode had been without Eve. Wonderful and interesting as his brute companions had been, some of them like the higher apes, much resembling man, and others like the dog, showing him special friendship, his search among them had convinced him that not one of them had the qualities he needed in a mate. He was a lonely hermit, restless and dissatisfied even in Paradise without a wife. He could recall his joy and satisfaction when the Lord presented his bride to him, bone of his bones and flesh of his flesh, a part of his own soul that completed his nature and satisfied every longing.

"Grace was in all her steps, heaven in her eye,
In every gesture dignity and love."

Now he was never alone and never lonely for by his side was his other self, ravishing his heart with her beauty, filling him with bliss with her caresses, multiplying his joys by sharing them, making all his thoughts her own.

154. But now she had broken Jehovah's commandment and *the penalty was death.* This crown of all that was beautiful and lovely and lovable would soon become a senseless clod, and he would be condemned to the loneliness and joylessness of the life he had led before she had been given to him. He would rather die with her than live without her. Even if the Lord should create another mate for him she would not be Eve upon whom he had bestowed his whole heart and made a part of himself. No other could be to him like his first love. In defiant despair he resolved to share her offence and receive her fate.

"And she gave also unto her husband with her and he did eat." Since Adam's time many a young man has felt the same despair when bereaved of an adored sweetheart or wife. The light having gone out of his life he feels in the first paroxysm of his grief that he does not desire to live. The great mind of Lincoln was almost wrecked when his sweetheart, Anne Rutledge, died.

155. **Adam's Sin a Serious One.**—A superficial way of thinking leads some to question why God inflicted so great a penalty on such a trifling misdemeanor as eating a little fruit, but the action of our first parents was really a serious offence. John Milton, the author of *Paradise Lost,* who was a profound Bible student and a very learned man, wrote as follows concerning the sin of Adam and Eve: "It comprehended at once distrust of the divine veracity and a proportionate credulity in the assurance of Satan; unbelief; ingratitude; disobedience; in the man excessive uxoriousness, in the woman a want of proper regard for her husband; in both an insensibility to the welfare of their offspring, and that offspring the whole human race; theft; deceit; invasion of the rights of others; sacrilege; presumption in aspiring to divine attributes; fraud in the means employed to obtain the object; pride and arrogance." And he refers to James 2:10: "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all."

156. **The Horror of the Penalty of Death.**—The penalty for their act of disobedience was death. As God had said, "In the day that thou eatest thereof thou shalt surely die." Death is the opposite of life, and means extinction of being, the ceasing to exist. God had of His own free favor bestowed upon them the supreme gift of life, and if they abused his gift by developing an evil character it was perfectly just

for God to take the gift away from them. The Lord told Adam that the penalty would be *death,* not everlasting life in torment; and when He had said it would be death He could not change it to everlasting torment after the offence had been committed. Furthermore, everlasting torment would be an unjust and malicious penalty; but death, the taking away of the gift of life, was a perfectly just and appropriate penalty. To a being like man, capable of enjoying everlasting life on this beautiful earth, death is a horrible thing. Even the brutes have a horror of death. It has become a fad for poets and others to sing the praise of death, but that is a perversion of common sense. No sane person believes there is anything desirable in death. Death changes the living being into a senseless clod; it turns the beautiful human body into a disgusting mass of carrion. Death means failure, weakness, loss of all joy and all good and of all activity. It is the penalty for sin against a loving heavenly Father, and therefore a disgrace; it is the sign of "the wrath of God."

157. **God's Unchanging Laws.**—In the case of Adam and Eve there were extenuating circumstances and on this account God was able in his wrath to remember mercy; but divine justice, and a regard for the authority and dignity of the divine government, and for the order and welfare of the universe, made it necessary to inflict the penalty which God had pronounced. God's laws, both in the physical and the moral world, are unchangeable and inexorable; they cannot vary. If it were otherwise we could have no confidence in God. Adam and Eve both died for their sin within the limits of the first thousand-year-day of earthly time as God measures it, Adam dying when he was nine hundred and thirty years old. God inflicted the full penalty on the pair but his mercy was

shown by the provision he made for a Redeemer. If they had been instantly executed that would have prevented the carrying out of the Plan of God in regard to mankind. Their dying was a gradual process, allowing them time to be the progenitors of the human race. The literal rendering of Genesis 2:17 is "dying thou shalt die."

158. When God deals directly with a sinner he cannot consider or allow for extenuating circumstances. God's justice must be inflexible or it would not be justice at all, and the whole universe would fall into confusion and ruin. God cannot forgive disobedience or sin, just as he cannot change his laws of nature without throwing everything into confusion. Fire must burn and water must run down-hill and not up. For this reason the Scripture says, "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31.) That is, without a Redeemer and Mediator to stand between the sinner and divine justice. God was dealing directly with Adam and Eve; there was no Redeemer then and he could not avoid inflicting the death penalty on them. But in the Millennial Judgment Day, when all of Adam's race will be on trial for their lives, the Redeemer and Mediator, Jesus Christ, will be present to deal with sinners before they come "into the hands of the living God," and then mercy and forbearance can be shown, without violating justice.

159. The pleas made by Adam and Eve indicate that they both felt that there were extenuating circumstances. They were not defiant in their sin as was Satan. They at once realized their mistake and felt regret and remorse and a sense of shame, which caused them to make an attempt to cover their nakedness. In their state of innocence, although naked, they were not ashamed. They "did not shun the sight of God or angel for they thought no ill." But

"conscience makes cowards of us all" and they could no longer face their Creator in naked and fearless innocence; they felt guilty and afraid and made themselves aprons and endeavored to hide themselves from the presence of the Lord when he drew near to demand an account of what they had done. Adam's excuse was, "The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat." By saying this he reminded his Creator, who was now his judge, that He had created him with a deficiency that could only be supplied by a wife, and had endowed him with a capacity for an affection for his wife which united him to her with a love so strong that it made her dearer to him than life itself; and that it was by taking advantage of this affection for his wife, and using her to tempt him, that Satan had succeeded in leading him into disobedience.

160. The Lord listened to Adam's plea in extenuation and then turned to the woman and sternly demanded, "What is *this* that thou hast *done?*" We can imagine the fear, grief, and repentance expressed in the shrinking figure of humbled loveliness as she plaintively confessed, "The Serpent *beguiled* me and *I did* eat." She had been tricked into committing the sin, yet she was in the transgression, the Apostle says (I Tim. 2:14), for she knew that she should not have taken Satan's word in preference to the word of the Lord; that even if it had been an angel from heaven who told her something contrary to what the Lord had told her she should not have received it. She should have consulted her husband, who was her lord and head, and not have presumptuously acted without his knowledge and then tempted him to commit the same sin.

161. **The Promised Seed of the Woman.**—The fact that Satan was the author and instigator of the sin and had used all his devilish guile to trap them

into it, and the further fact that both were remorseful and repentant, made it possible for God to deal with them differently from the way He treated Satan, who had no excuse for his conduct and showed no repentance. The Lord turned first to Satan and pronounced sentence on him, thus indicating that he was the chief offender and the most responsible. The declaration that Satan was "cursed above all cattle" means that at the fixed time he will be exterminated (Heb. 2:14; Rev. 19:20) for the beasts are all under a law of death. The expression, "eat dust" or "lick the dust," also means to die. Crushing the Serpent's head will kill, destroy, exterminate him. In pronouncing the death penalty on Adam and Eve God gave them to understand that He had a Plan of Salvation in reserve which would sometime remedy the terrible evil which they had brought upon themselves and all mankind; that sometime a "seed of the woman" would appear who would crush the Serpent's head and bring his evil work to nought.

162. The Lord could give this hint of a Redeemer to them as a foundation for hope in the midst of their despair, because God foreknew that the first pair would fall and before He created them, "before the foundation of the world," He had formed the Plan of Salvation (I Pet. 1:20), the great Plan of the Ages, by which all evil will be remedied, and greater good result to man and greater glory rebound to Jehovah and His Only Begotten Son, than would otherwise have been possible. The Fall of man opened up the way for bringing in the New Creation, namely, the Christ, Head and Body, for the carrying out of the divine Plan of the Ages, which when completed will bring everlasting joy and salvation to mankind, and blessing and glory, thanksgiving and honor, power and might unto our God forever and ever. (Rev. 7: 12.)

VI

The Fall Cause of the Depravity and Degradation of Mankind

163. When Jehovah commanded Adam and Eve not to eat of a certain tree He warned them that the penalty for disobedience would be death. It was not instant death, but a gradual process of dying, by which Adam's existence was terminated at the end of nine hundred and thirty years; that is, before the expiration of God's first thousand-year-day, one of the periods by which God measures the time for the carrying out of His great Plan of the Ages in regard to man. The Lord said, "In the day that thou eatest thereof thou shalt surely die," and Adam's death occurred within the same thousand-year-day in which his sin had been committed.

164. In order that the death sentence could be executed it was necessary to exclude Adam and Eve from man's natural food, which grew only in the Garden of Eden, as well as from the perfect conditions prevailing only there, which were so well adapted to man's needs that if he had continued to have access to the Garden he would have been able to live forever. "So He drove out the man lest he put forth his hand and take also of the tree of life and eat and live forever; and He placed at the east of the Garden the cherubim and the flame of a sword which turned every way, to keep the way of the tree of life." (Gen. 3:22-24.) The "tree of life" was not the forbidden tree, and literally translated, it is "the trees of

life," that is, a grove or orchard bearing the fruit which was man's natural, life-sustaining food.

165. **Death a Horrible Thing.**—The cherubim were not angels but symbols representing the power of God, and this statement signifies that God exercised His power in some special way, of which the method is not given, but is described as a "flame of a sword" which closed the entrance to Eden and prevented Adam, or any of his descendants, from obtaining access to the life-sustaining food growing in the Garden. If they had been able to get this food they could have evaded the death sentence. "Adam lived nine hundred and thirty years: and he died." (Gen. 5:5.) He ceased to exist just like the beasts he had seen dying around him. "As one dieth so dieth the other." (Eccles. 3:19.) But with this difference: God has arranged that all men shall have a resurrection from death and live on earth again; the brutes will have no resurrection and no future life.

166. Death is not a light penalty but a terrible fate to befall a rational being. Even brutes have a horror of it. Some philosophers teach a false view of death and endeavor to make people think of it as something poetical and romantic, a friend of humanity calling them to angelic glory, but the Bible calls death the great enemy of mankind. Death is altogether horrible, loathsome, disgusting. It reduces that acme of earthly beauty, the human body, to a festering, putrifying, repulsive corpse and then to a grinning skeleton. It is weakness, defeat, failure. Even "a living dog is better than a dead lion." (Eccles. 9:3-6.) It is only in life that a human being can manifest power and activity, and gain victory over the physical world, or feel joy or gladness. All this is brought to nought by death, which is the extinction of being. Death would be the triumph of Satan over both God and

man if Christ had not triumphed over death and ransomed man from the grave.

167. **The Causes of Death.**—Adam, we have seen, could have lived forever if he had been allowed to remain in Eden where the environment was perfect; but in the unimproved part of the earth outside of Paradise he was exposed to climatic vicissitudes, to the attack of disease germs, and was deprived of his natural food. He had to endure wearing and unwholesome forms of labor in his efforts to supply his wants. God no longer shielded him by special providence, or the agency of guardian angels, from the evils which shortened his now forfeited life. Furthermore, the very spirit being who had been appointed to assist him had become Satan, the Adversary, who took a malicious pleasure in his destruction. Adam's vitality as a perfect man was so great that it took nine hundred and thirty years to wear him out and bring him to the grave, whereas less than one-tenth of that time brings his degenerate descendants of the present day to their end.

168. The children of Adam and Eve were born after the sentence of death had been passed upon them and had begun to operate. They had commenced to die and therefore, by the natural law of heredity, their children inherited death and not life. None of the natural, life-sustaining food of man was obtainable by Adam's descendants after Eden had been closed and life-destroying conditions prevailed against them in the "cursed" earth. (That is, the unblessed or unfinished world outside of Eden. Gen. 3:17). The sin of Adam and Eve started the whole race of mankind traveling on what our Lord called "the broad road that leadeth to destruction." (Matt. 7:13.) At first they traveled slowly upon this broad road to destruction, the grave, for their superior vitality en-

abled them to resist the unhealthful influences longer, so that they lived for centuries; but as time passed and men degenerated, the pace upon the broad road became more rapid. Instead of several centuries, it now takes only a few years for men to run its course and reach its terminus. Unwholesome food, famine, savage beasts, deadly diseases, destructive wars, storms, floods, earthquakes and many other evils, have wrought havoc among men.

169. As mankind degenerated and sin, sorrow and want weakened their bodies and minds and hardened their hearts, they sank lower and lower in the scale of being. They became more ferocious than the beasts of prey with which they contended for existence, and war became a great part of their business and their favorite occupation. They raged against their fellowmen, robbing them and killing them, and destroying the products of their industry. Those who were strong and warlike drove those who were weaker, but often higher and more civilized, farther and farther away from the fruitful and hospitable parts of the earth to the frozen and barren stretches of the north, or to the torrid and unhealthy regions near the equator. Here life became such a struggle for mere existence that these tribes sank into abject savagery; indeed, some of Adam's descendants, such as the lowest savages of Africa and Australia, have become so degenerated that we almost doubt whether they are human beings. Nevertheless, there are individuals in the very lowest of these tribes who, when given a chance, show evidence of their descent from the First Man who was created in the image of God.

170. The reason why these tribes are so low in the scale is because of these evil conditions. All the facts of history prove that in the earliest ages men were high in the scale both mentally and physically.

It is universally acknowledged that the ancient Greeks were more intellectual than any modern nation; and ages earlier than the Greeks, the Egyptians and the Babylonians were people as high in the scale of civilization as any now in existence. The advantages possessed by the civilized nations of today are due not to superior mental or physical endowments, but to the fact that we have inherited the accumulated experience of all past ages. We are the heirs of all the ages before us. We have tools and machinery which the ancients did not have and immensely greater accumulations of capital. Without our accumulated tools and capital modern men would be more helpless than primitive men. Nearly all our modern improvements were discovered by accident, not by means of superior intelligence. Those who argue that the first men were low savages are falsifying the facts. God made man upright but he has sought out many inventions of sin and evil (Eccles. 7:29); and sin and unfavorable conditions, and "man's inhumanity to man," have reduced the present-day savages to their low condition. Even in the most highly civilized countries they have reduced the masses of mankind to a condition much below the level of that of the first men.

171. "There is a sad contrast between man as we now see him, degraded by sin, and the perfect man God made in His image. Sin has gradually changed his features as well as his character. Hundreds of generations, by ignorance, licentiousness and general depravity, have so blurred and marred humanity that in the large majority of the race the likeness of God is almost obliterated. The moral and intellectual qualities are dwarfed; and the animal instincts, unduly developed, are no longer balanced by the higher." (*The Plan of the Ages,* Chapter 10.)

172. **Unsoundness of Mind.**—The bodies of

mankind have deteriorated to such a degree that the process of death commences as soon as they are born. There is no man on earth with a perfectly sound body, and as a sound mind cannot exist without a sound body, the result is that no man can be said to have a perfectly sound mind. The "man Christ Jesus" is the only example of a man with a perfectly sound mind. Their unsound minds cause men to "play such fantastic tricks before high heaven as make the angels weep." The fairy Puck, in Shakespeare's play, was fully justified by the facts when he exclaimed, "What fools these mortals be." They wear themselves out in pursuit of riches which they never enjoy. They indulge in sensual pleasures which bring only misery. They turn sexual love, the finest thing in the world, into bestiality which devours them with loathsome diseases. They admire and worship mere wealth, even when tainted, and neglect and despise true worth and nobility of character. They honor the warrior who scatters firebrands and death, but forget the peaceful benefactor of the race. They received a pure religion by a revelation from heaven, but have deformed it into ecclesiastical systems and worship man-made creeds and follow human leaders, instead of Christ. For the Gospel of love and good will they teach the doctrine of eternal torment, a doctrine so atrocious that no pagan or savage theology has anything to equal it.

173. In smaller things they display the same unsoundness of mind. They enjoy brutal sports, obscene talk and filthy and injurious habits, such as the use of tobacco and alcoholic liquors. They prefer artificial, trashy fiction to good literature, and in the movie theaters they want nothing beyond the intellectual capacity of ten or twelve-year-old children. The above description applies to the most highly civil-

ized Christian peoples. How much lower, then, in many respects are the savages and pagans. When we compare the minds and characters of the masses of mankind with the mind and character of "the man Christ Jesus" we can see the great gulf that exists between fallen man and the perfect man as God created him and designed him to be, and as he yet will be when the Plan of God is completed.

174. **Human Vileness and Dishonor.**—The most beautiful, romantic and refined part of human nature is that which divides man into male and female, and is presided over by the life-producing organs of sex; yet this part of man's nature has suffered more than any other by his Fall and degradation. The very fact *that it is so delicate and elevated* an element in his nature has caused it to sink lower under the blighting effects of sin, until the majority of mankind are no longer able to understand how pure and beautiful it is. What God intended should form the happy and noble part of earthly life, and produce the poetry, romance and music of human existence, adorning it with the roses and lilies of wedded love, has been degraded by fallen mankind to a mere sensual gratification, more bestial than among the animals themselves, bringing disgusting diseases instead of mutual happiness and joy.

175. "God gave them up to the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves; and He gave them up unto vile passions: for their women changed the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lusts one toward another, men with men working unseemliness; and God gave them up unto a reprobate mind, to do those things which

are not fitting, being filled with all unrighteousness and wickedness." (Rom. 1:18-32.)

176. The description which the Apostle gives of the corruption and degradation of the sexual relation by the Ancient World is still true of the present time. If any difference, it is worse now, and the perversion is worse in the highly civilized countries than among untamed savages.

177. **A Horrible Chapter of History.**—What a horrible chapter the history of the crimes against women and the sexual relation makes! Woman, being physically the weaker of the two and inclined by her nature to submit to man as her lord, has been abused and mistreated for thousands of years. Instead of being carefully and tenderly cherished and protected, as her nature and child-bearing function requires, she has been enslaved and brutally misused and often made to do heavy work and drudgery, while her lord loafed or hunted. Instead of being romantically courted, as the Creator designed, and her affection won by a mate congenial to her, she has been sold by her parents, or seized by force, and compelled to submit her body without choice. In war she was considered the prey of savage soldiers and in every captured town given up to outrage. During the Thirty Years' War, which continued more than a generation in Germany, it has been said by a German historian that no maiden in the belligerant states grew to womanhood without suffering rape. I will only allude here to what has been related concerning the crimes of German officers and soldiers in France and Belgium.

178. In the present and past ages millions of young women have been used as mere instruments of pleasure in prostitution; and in addition to these many other millions of honest girls have been betrayed and their lives ruined by heartless and treacherous men.

There is also the torture and wretchedness, in volume beyond measure, that has been caused by the diseases produced by sexual vice; the lives spent in misery, or shortened by a slow and painful death; the men and women hideously deformed by having their eyelids, noses or lips eaten away by syphilitic ulcers; the innocent babies made blind from birth by gonorrheal infection of the mother's birth-canal, infected by a vicious husband; the pure and refined girls who have been married in their blooming youth and beauty by venereally infected men, their beauty turned to disease and deformity and themselves thus condemned to misery for life; the inexperienced girls who are made a prey by the vultures of the white slave traffic.

179. It is beyond the power of pen to describe, or of the imagination to picture, the horror and misery of the destruction of the bodies and souls of men and women wrought by a perversion and degradation of the sexual relation which, instigated by Satan, the fallen, sinful, mentally unsound human race has brought upon itself. Only the divine power of Christ's Kingdom can remove this curse; but it will be equal to the tremendous task, and will purify the sexual relation and destroy all who refuse to conform to its pure and holy conditions. But we should keep in mind the fact that in the midst of all this vileness and corruption, God has not left himself without witness to the purity and nobility of the sexual nature as he created it (and intends it to be) in the lives of the myriads of couples who have been joined by a pure love, and have given an illustration of how happy and salutary the relation of male and female may be, even under the unfavorable conditions prevailing in this evil age. None of these united pairs are perfect and the ills to which fallen flesh is heir mar to a greater or less extent the harmony between them,

yet nevertheless the greatest virtue, pleasure and happiness on earth is found in these homes.

180. **The Various Forms of Attack Made on Sexual Morality.**—Satan, the great Adversary of God and man, has made special efforts to deprave the sexual side of human nature. He has instigated men to attack it in various ways. In the early ages of the world he took advantage of the fact that the sexual relation is a high and holy one, closely related to man's religious nature, to lead nearly all pagan peoples to think that the sexual act was an important part of the worship of the celestial powers, in this way seducing them into many forms of prostitution in the worship of their pagan deities. He thus tricked them into the belief that they were honoring God by doing what was an abomination to Him.

181. A second attempt to degrade the sexual relation was made after the Christian Dispensation had commenced and Christians had learned from Christ and the Apostles that promiscuous intercourse is debasing and wicked, and that any union of the sexes outside of a true marriage, sealed by pure love, is a sin before God. The Adversary then beguiled well-meaning men to go to the opposite extreme from the pagans and increased sexual depravity by exalting virginity and denouncing marriage as something low and vile. They taught young men and women that in order to live holy lives they must abstain from all sexual relations; and that those who remained unmarried were better and holier than those who married. Any worthless monk or nun, living a parasitic life on the community, was held up as superior in God's sight to the noblest and purest wife and mother who was doing good every day and self-sacrificingly fulfilling the duties God had placed upon her. Numerous orders of monks and nuns were formed under

these teachings with the result of widespread sexual depravity. The term "religious" was specially reserved for these defective males and females (drones of both sexes), and virtuous married people were not considered religious. In this way there was formed a public opinion degrading the married state in which the majority of men and women lived. The compulsory celibacy of the clergy followed with its attendant vice and other evils. A modern attack on sexual morality is Mormonism, Satan's counterfeit of Christ's Millennial Kingdom. It depraves the sexual relation and does injury and injustice to womankind by teaching that God requires polygamy, when the fact is that God made monogamy the natural form of marriage, and stamps this form of marriage on nature by making the number of each sex born to be practically equal. Even at the present time there are people with fanatical or unbalanced minds who, if they have a religious bent, inveigh against God's arrangement of marriage and the sexual relation, putting darkness for light and calling good evil.

182. **Prostitution.**—Another method by which the sexual nature has been degraded is by means of prostitution. This institution is truly "a depth of Satan" for the more highly civilized a people becomes the more prostitution prevails. It is practically unknown among savages who have not been corrupted by contact with civilization. A prostitute is a woman who abandons her body to a number of men without choice, for money, or, according to the definition given in Wharton's *Law Lexicon,* a woman who indiscriminately consorts with men for hire. Prostitution prevails especially in monogamous countries. Where marriage with more than one wife is prohibited by law many men make prostitution a substitute for a plurality of wives. Bad conditions in modern society

make early marriage very difficult for many young men, and they make prostitution a substitute for marriage. Modern civilization has in these and other ways increased this evil until it is now worse than it ever was.

183. Concerning prostitution a writer on moral subjects, the famous Paley, says: "Criminal intercourse of the sexes corrupts and depraves the mind and moral character more than any other single species of vice. The ready perception of guilt, the prompt and decisive resolution against it, which constitutes a virtuous character, is seldom found in persons addicted to these indulgences. They prepare an easy admission for every sin that seeks admission, and habits of libertinism incapacitate the mind for all intellectual, moral and religious pleasures." Dr. Mark Hopkins, the famous educator, concurs as follows: "From the time of Sodom sins of licentiousness have been the chief cause of the corruption and downfall of nations. There is no ruin and degradation like that which these sins bring upon the woman, and there is no general debasement like that of a great city deeply infected with these vices and those which inevitably accompany them. It is in connection with these sins that man is capable of degrading himself below the brutes."

184. Great efforts have been made at various times and in many countries to suppress prostitution but always without success; indeed, most of the attempts have only made the matter worse. This evil may be mitigated by wise measures, but it cannot be cured until Christ's Kingdom rules the world and the causes of sexual degradation have been removed. To remove them is beyond the power of man to accomplish. Promiscuous intercourse is very degrading to men, but it is still worse for women, because intercourse with more than one man contaminates the inmost nature of

a woman. (*See* pars. 42 to 70.) The sexual relation has been so degraded by fallen mankind and men have lost to such a great extent all ideas of its sacredness, that few appreciate the evil of promiscuous intercourse and many look upon it as a matter of course that all men will indulge in it. Women are apt to pass a severe judgment on a fallen woman, and well-meaning men often think that such judgment against the woman who sins is too severe. Perhaps women do not make the distinction which they should between the girl who "has loved not wisely but too well" and the one who is promiscuously unchaste, but even at that they are not so far wrong in their severity. (*See* par. 53.)

185. The proper exercise of the functions and activities of the sexual part of human nature is intimately bound up with the well-being of men and women and therefore its improper exercise cannot help being injurious. Intercourse unites the woman in one flesh with the man, and for this reason intercourse with more than one man mixes and confuses her physical and moral nature in a way that corrupts and debases her character. "It is fatal to the very soul of womanhood." Prostitution corrupts and destroys the character of the females who are its victims and is degrading and demoralizing to the males who patronize them. It is one of the most corrupting and degrading institutions existing among fallen mankind, but its causes are so deep-seated, and so widespread, that human governments are powerless to suppress it. Yet it is absolutely necessary that it shall be suppressed before mankind can be raised above their present depraved plane of existence. The divine power of Christ's Kingdom can prevail against it by removing its causes, and bringing the sexual relation back to its normal and natural condition.

186. **Prudery.**—Still another means used by the Adversary to injure the minds of men and women in the matter of the sexual relation is prudery, which may be defined as affected severity in virtue; affected modesty; excessive scrupulousness in speech or conduct. The Old Testament does not hesitate to speak plainly about sexual matters and down to comparatively recent times people were not afraid to use plain and blunt terms when the occasion required them; but of late years it has become the custom, especially in England and America, to avoid all reference to that highly important part of human physiology which relates to sex and, also, to consider that decency requires the complete muffling up of the human form, as if the beautiful bodies God gave mankind had something vile and shameful about them. The attempt has been made to speak and act as if men and women had no bodies and there was no such thing as sex. "Evil to him who evil thinks." The evil is not in our bodies or in sex, but in the minds of those who think evil thoughts. Sex, as God made it, is such a predominating part of human nature that it is always asserting itself; it is impossible to evade it or ignore it, and this false modesty, this attempt to suppress all thought and speech about an all-pervading element, has an evil reaction. It has not increased sexual virtue. On the contrary, it has increased vice.

187. This prudery or false modesty has caused a perversion of ideas about sex, and created a pruriency which has kept people's minds on the very things which they pretended to ignore. It has kept young people of both sexes in ignorance of things which it is of the highest importance that they should know. It has cultivated evil thoughts instead of purity of mind by producing a fog of artificial mystery about the opposite sex, which has excited curiosity, as con-

cealment always does, and led to a secret dwelling of the mind on objects of sex that an open and natural treatment of the subject of sex, and a proper familiarity from infancy with the human form, would prevent.

188. In this way the Adversary has turned the effort of good people to cultivate pure-mindedness and morality against them, and made it an influence for evil. The true and effectual way to cultivate sexual virtue and purity of thought is to give every boy and girl a knowledge of what God intended the sexual relation to be, and a knowledge of sexual physiology and psychology, and to train them as they grow up in such a way that there will be no curious mystery about the bodies and functions of the opposite sex, to lead them to dwell on such things out of unsatisfied curiosity. There should be no prudish insistence on the concealment of the limbs and other non-sexual parts of the body. Concealment only excites curiosity and attention. The sexual relation in all its details should be spoken of freely and frankly, whenever there is proper occasion for speaking of it, as is the case among medical men now. Sexual subjects should not be avoided on the theory that they are shameful, as is the present tendency to regard them, but they should be spoken of with reverence and dignity because they are sacred and important.

189. **Plain Evidence of the Fall of Man.**— Evolutionists give so little attention to the plain facts that surround us on every hand that they shut their eyes and claim that mankind have not fallen but have been rising. We have abundant evidence of the Fall of man because its terrible effects are everywhere present. "Darkness covers the earth and gross darkness the peoples." Poverty, hunger and nakedness, sickness and death, pain, misery and distress, crime, violence, war and oppression have so changed this

beautiful earth (which God created for the human abode of peace and happiness), that many are glad when they can take refuge in the grave. Even in our country, the best in the world, evil is everywhere present but we have been so highly favored above every other portion of the earth that we do not appreciate the frightful condition of mankind in many parts of the world. Bishop Foster, of the Methodist Church, after an extended tour of the world gave the following description of the conditions which he found.

190. **A Dark Picture.**—"Call to your aid all the images of poverty and degradation you have ever seen in solitary places of extremest wretchedness, those sad cases which haunted you with horror after you had passed from them, those dreary abodes of filth and squalor: crowd them into one picture, and hang it over one-half the globe; it will fail to equal the reality. You must put into it the dreary prospect of hopeless continuance; you must take out of it all hope, all aspiration even. The conspicuous feature of heathenism is *poverty*. You have never seen poverty. It is a word the meaning of which you do not know. Think of it, not as occasional, not as in exceptional places of deeper misery, but as universal, continent-wide. Put into it hunger, nakedness, bestiality; take out of it expectation of something better tomorrow; fill Africa with it, fill Asia with it.

191. "Put now into the picture the moral shading of no God, no hope; think of these miserable millions, living like beasts in this world and anticipating nothing better for the world to come. Paint a starless sky, darken all the past, let the future be draped in deeper and yet deeper night, fill the awful gloom with hungry, sad-faced men, and sorrow-driven women, and hopeless children:—this is the heathen world, the people seen in vision by the ancient prophet, 'who sit in the

region and shadow of death,' a thousand millions in the region and shadow of death; the same region in which their fathers lived twenty-five hundred years ago, waiting still, passing on through life in poverty so extreme that they are not able to provide for their merely brute wants; millions of them subsisting on roots and herbs and the precarious supply that nature may furnish. Those of them living under forms of government and semi-civilization, which in a manner regulate property and enforce industry, after their tyrants have robbed them of their earnings, do not average for the subsistence of themselves and children three cents a day, or its equivalent—not enough to subsist an animal; multitudes of them not half fed, not half clothed, living in pens and sties not fit for swine, with no provision of any kind for their human wants. Ground down by the tyranny of brute force until nearly all traces of humanity are effected—these are the heathen, men and women, our brothers and sisters.

192. "We see the great cities and the magnificence of the Mikadoes and Rajahs, and the pomp of the courts and the voluptuous beauty of landscapes—all of them transfigured by imagination and the defective glare in which books of travel invest them, and we are comforted. We think the heathen world is not in so bad a case after all; but this is a fatal delusion. The real picture lies in shadow. The miserable, groping, sinful millions, without God and without hope, homeless, imbruted, friendless, born to a heritage of rayless night and doomed to live and die in the starless gloom—these are not seen; but there they are, gliding about in these death-shades, gaunt and hungry and naked and hopeless, near brute beasts. They are not in small numbers, crouching in the byways, and hiding themselves as unfortunates from their fellows; but

they are in millions and millions, filling all those fancy painted lands, and crowding the streets and avenues of their magnificent cities, and appalling us, if we could but see them, by their multitude. There their fathers lived and died without hope. There they grind out their miserable lives. There their children are born to the same thing.

193. "That is the non-Christian world. It has great cities, great temples, magnificent mausoleums, a few pampered tyrants who wrap themselves in trappings of gold, but the glare of its shrines and thrones falls upon a background of ebon night, in which the millions crouch in fear and hunger and want. I have seen them, in their sad homes and diabolical orgies, from the Bosphorus to the Ganges, in their temples and at their feasts, crouching and bowing before dumb idols and stone images and monkey gods; seen them drifting through the streets and along the highways; seen their rayless, hopeless, hungry faces, and never can the image be effaced from my memory." Bishop Foster's picture shows what sin and evil conditions have done to debase human beings who were created only a little lower than the angels.

194. **The Habitations of Cruelty.**—It is not long since the most enlightened countries were released from the fear of witches and evil spirits, and they are not entirely free from superstition yet; in fact, the spiritualists are trying to revive it. In many parts of the earth mankind are tormented by the Satanic fear of evil spirits, and of witches and of other supposed agents of the devil. This fear serves to keep them downtrodden and poor and ignorant. It is mainly due to this fear of witchcraft that the natives of Africa are kept in servitude by their chiefs and rulers and "witch doctors," making the Dark Continent one of the worst "habitations of cruelty." Dr. Owen

O'Neil, in his book, *Adventures in Swaziland,* relates that as a boy he was taken by his uncle on his first visit to Swaziland and the court of the reigning king, Buno. His uncle represented the Boer government, then under Paul Kruger. The Swazi tribe was warlike and powerful and the Boers feared it and paid tribute to the king.

195. Firearms were to be kept from the savages, yet on this trip the uncle had a Mauser rifle and five thousand cartridges as a surreptitious present for Buno, who greatly desired the weapon; he told the boy to make the presentation. This is what followed: Buno had a parade of his warriors and a shooting match. He shot down seventeen of his warriors with twenty shots, and was enraged because he had missed three shots. The wounded men were at once stabbed to death with assegais. Buno then required the uncle to shoot and after him the boy. They did not dare to refuse or to miss with evident intention. But Buno won the match. That night there was a celebration, at which warriors fought to the death with their clubs, the wounded again being speared. Then young women were cut open alive. Such were the conditions before British control was established.

196. **The Groaning Creation.**—Wild beasts do not show such fiendish and unreasoning lust for cruelty, bloodshed and the destruction of their own kind as men have shown, so far have they fallen and so depraved have they become. The habitations of cruelty have not been confined to Darkest Africa, nor to the savage tribes of other continents who vent a diabolical rage on their enemies and delight in torture. Think of the long centuries of Europe, when in the administration of the law men exercised their ingenuity in inventing instruments of torture; tearing the bodies of their fellowmen on the rack, crushing

their fingers with the thumb-screw, or their knees with the iron boot; devising fiendish ways of putting them to death, such as crucifixion and burning. Then think of the cries and tears of little children who were cruelly treated in past generations, even by affectionate parents, and daily beaten by their teachers who seemed to regard children as natural objects of their brutality. Slaves have been horribly treated, not only within our own memory in this "free" country, where they were of a different race from their owners, but in all past ages, when they were often of the same race as those who visited their demoniac cruelty on them. What a retribution awaits multitudes of slave owners, when the Millennial Judgment Day commences, for their treatment of slaves, "the poor who had no helper," when in their power.

197. But nothing, even among the wildest savages, has ever exceeded the fiendishness of the ecclesiastical persecutions perpetrated by that monstrous system which counterfeited the name of Christianity and was in power for centuries in Europe, where it crushed all mental and spiritual growth and produced the Dark Ages. It kept up a relentless and persistent reign of terror in which millions of men, women and children were tortured or put to cruel deaths. After the Reformation some of the Protestant sects, when they had the power, imitated the Mother Church by persecuting fellow Christians, as when Claverhouse and his dragoons drove the humble Scotch Covenanters to the forests and caves, or shot them down in their own dooryards before the eyes of their wives and children, because they would not submit to the prelacy of the Established Church. What a prolonged hell of woe so-called Christians have produced under the pretense of driving people to heaven. The real object was to establish the ecclesiastical bosses in power, and to

gratify that Satanic desire to domineer over and exploit those weaker than themselves, which actuates so many fallen members of the human race.

198. Outside of religious tyranny also, the strong have oppressed the weak, enslaving them and compelling them to labor for nothing by means of the whip and torture. The nobles and their armed and idle followers robbed the workers of their earnings, reducing them to a miserable subsistence in huts and hovels, that their oppressors might revel and riot in coarse luxury. The whole creation groaneth and travaileth in pain together even until now. In sickness and death, war, famine and pestilence, the dread horsemen of the Apocalypse are yet riding over the earth; the great World War itself produced a time of trouble such as never before has been since the world began its troubled downward course on "the broad road that leadeth to destruction."

199. I have not mentioned the so-called natural evils, such as storms, floods, earthquakes, death-dealing conflagrations, the hourly bereavements and mourning in every land—"Rachel, weeping for her children, and cannot be comforted." The long dark night of the reign of evil, which started when Satan seduced the first pair and brought death into our world and all our woe, has surely been a spectacle for angels and men, of the exceeding sinfulness of sin and selfishness, a spectacle sufficient to convince the whole universe that only in harmony with God can happiness be found and to make all mankind long for the commencement of His Kingdom. These evils do not naturally belong to man as God designed him to be. They are the result of the Fall of man and will not always last. The Evolutionists teach that all this sin and misery will continue for thousands of years. In spite of its whitewash and boast of superior

knowledge, theirs is a doctrine of despair which must delight Satan. But it is a false science and a fad that will hide itself when the light of Christ's Kingdom illumines the earth. The reign of evil is nearly over. Soon the Kingdom of Christ will reveal the glory of Jehovah and the excellency of our God. He will come and save us from all evil. The Highway of Holiness will be opened up that all who will may walk thereon and not err; everlasting joy shall be upon our heads, sorrow and sighing shall flee away.

VII

The Divine Plan of the Ages

200. The hideously depraved condition of the world would cause us to despair if the dark picture were not relieved by the promise of help and deliverance which the Plan of God gives us as it is revealed in the Bible. To understand this Plan it is necessary to notice that the time during which God is working out His Plan in regard to mankind He has divided into ages, and His Plan is a "Plan of the Ages." His method of dealing with mankind differs in each age. Each age has its own special work and all will combine to bring about the great consummation at the end of the ages. Time periods are a prominent feature in God's arrangements for the universe. He has a fixed date for the carrying out of each part of His Plan. Everything occurs exactly at the time which God set for it, and the order of things is never changed. Spring, summer, fall and winter follow each other in the same order every year. He sends the earth on a five-hundred-million-mile journey around the sun annually, and it always gets back to the starting point on time. It is never a minute late. Time periods control the course of events among living creatures also. The hatching of eggs, the gestation of animals and the growth of plants, are all arranged according to a time schedule. It is the same with God's dealings with mankind. He does everything on time. For example, God had planned the exact length of time which the Children of Israel should remain in Egypt, and at the end of the four hundred and thirty years, the very day the

time was up, they marched out, in spite of all delays and hindrances. "And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of Jehovah went out from the land of Egypt." (Exod. 12:41.)

201. God has arranged all His plans in regard to the earth and its human inhabitants according to a series of time periods, or ages. These are frequently called days in the Bible, as for instance the days of Creation. The "days" of Creation described in the first chapter of Genesis were periods of seven thousand years each, or forty-two thousand years in all, ending with the creation of man. These creative days were not geological periods; they were historical periods. They correspond more or less closely with geological periods, and geology corroborates the history given in Genesis, yet the Bible is not a book on geology, but of history. The events of Creation are related from an historical standpoint, and not from a geological standpoint.

202. **The Creative Periods.**—The six creative periods, occupying forty-two thousand years, ended with the creation of man, for whom all the preceding work had been a preparation. Then commenced the seventh period, the Sabbath of God's great creative week, and during this Sabbath Day the Lord rested from all the work which He had made. (Gen. 2:2-3.) That is, He ceased from His creative activity. Since the creation of man God has created no new animal or plant, and has started nothing new on earth. This shows the falsity of the Evolution theory of Creation, for if Evolution had been doing the work, Creation would have continued, and many new animals and plants would have appeared after man's advent upon earth, but there have been none. What God has done since the creation of man is to sustain all He has

created, and govern and control it. He gave the dominion of the earth to Adam and Eve and directed them to take up their creative work of filling the earth with the foreordained number of human beings, and of subduing the earth and bringing it into order, and under cultivation so as to fit it for man's everlasting habitation. "The earth hath He given to the children of men." (Ps. 115:16.) He has given the earth to the children of men in order that they may occupy it forever as their home, and rule over it, and over all earthly creatures lower than themselves.

203. This seventh day, or period, is divided into seven subordinate periods, or days, of one thousand years each, of which the week, as described in Exodus 20:8-11, is a type, or prophetic symbol. For six of these "thousand-year-days" man was condemned to labor and toil, and to endure evil, but the seventh thousand-year-day is earth's great Sabbath Day of rest and peace, during which Christ will reign and restore all things to the perfection lost when Adam was driven out of Eden.

204. In carrying out His Plan for the salvation of mankind God has divided the seventh period into ages, as well as into days. The ages are not, like the days, each of the same length and there are five of them, not seven; but the last age ends at the same time as the last day. The first of these ages was the period from the creation of Adam to the Flood, a period of one thousand, six hundred and fifty-six years. The second period was the Patriarchal Age, extending from the Flood to the death of the last Patriarch, Jacob. The third was the Jewish Age, the fourth was the Gospel Age, and the fifth and last is the Millennial Age, commencing when the Gospel Age ends and continuing for one thousand years, being the same period as the seventh day. In this last

day, or age, Christ's Kingdom will rule the earth and bless all its families. (Gen. 28:14.) This last age of the great Plan will be followed by the glorious, everlasting Ages To Come, when the earth will be Paradise Restored. To each age God has assigned its own special part of the work to be done in accomplishing His Plan of the Ages, which is to restore mankind to perfection and bring them into harmony with God. Bible chronology, prophecy, and the course of events combine to show that this last one of the great time periods, extending from the creation of Adam to the end of the Millennium, is a day of seven thousand years, and this is good evidence that the previous six creative days were each of seven thousand years also. (*Cf.* par. 202.)

205. From this it follows that the processes of creation, the history of which is given in the book of Genesis, commenced forty-two thousand years before the creation of man, and that Adam was created a little more than six thousand years ago. This does not mean that the whole universe was created only forty-two thousand years before man. It means that at that time God commenced preparing the earth for man's habitation. Our sun and its system of planets, including our earth, existed before that, but the earth was in a "waste and void" condition. (Gen. 1:2.) The solar system may have existed hundreds of thousands, or even millions of years before that for anything we know; but it was then that the operations commenced by which the earth was made a fit abode for mankind and a place for the dominion of man and woman, earth's king and queen.

206. **Evolution Guesswork.**—The claim which the Evolution theorists make, that it may have been millions of years since man appeared on the earth, is a false theory without foundation on fact. It is

merely preposterous guesswork. They claim this fabulous extension of time in order to cover up the glaring sophistries of their arguments in support of the Evolution theory. It is easier for them to believe an absurdity if they put it back millions of years in the past. There are no scientific data by which the period of man's existence can be definitely determined; science can do nothing except guess at it. There are no facts known which really contradict the date given by Bible chronology for Adam's creation, no matter what boastful claims those who have made Evolution their religion may make. Theirs is a "science falsely so called." The time is now here when the prophecy is fulfilled that the wisdom of the wise would perish; for, as St. Paul says, they became vain in their reasonings and, professing themselves to be wise, they became fools, and God sends them a working of error that they should believe a lie. The Evolution theory is a confused fallacy which has "poisoned all the wells of truth," as the Duke of Argyle said years ago that it would do. The scientific facts which demonstrate the fallacy of Evolution have been presented by such masters of scientific knowledge as Agassiz, Dawson, the Duke of Argyle, and others, *and their facts and arguments have never been answered.* It is impossible to go into the details of the subject in the space of this discussion, and for the details and proofs of Bible chronology I must refer the reader to the book, *The Time Is at Hand,* described in the Appendix to this volume.

207. **God's Foreordained Plan of Salvation.**— God created the first human pair and placed them in Paradise, the Garden of Eden, and commenced their testing and training to fit them for everlasting life on earth. They failed to stand the test and forfeited their lives by disobedience. (*See* par. 134 to 162.) God

had taken forty-two thousand years to prepare the earth for man but this looked as if God's plan to people the earth with a race of perfect men and women was a failure at the very start; but God foreknew that the first pair would fail to pass the test and before creating man He had formed a Plan of Salvation that would remedy their failure. (I Cor. 2:7; Eph. 1:4.) The Plan was "made *before* the foundation of the world," and by it the Only Begotten Son of God (the Logos, or Word of God) who in the fulness of time was to become "the man Christ Jesus" (I Tim. 2:5) was to take upon himself human nature and "be found in fashion as a man." (Phil. 2:5-11.) As a man He would successfully endure the trial in which Adam had failed and thus be enabled to purchase back the life which Adam had forfeited and make conditions so much more favorable that the original Plan, for having the earth filled with a race of perfect human beings worthy of everlasting life on earth, would be completed and accomplished in a way which would redound much more to the glory of God and the good of mankind, than if Adam had not failed. To comfort Adam and Eve the Lord imparted to them some knowledge of this Plan and inspired them with hope by telling them of a mysterious "seed of the woman" who would defeat the Adversary and "bruise his head." (Gen. 3:15.) But the Plan in its fulness was kept a mystery until Christ came to bring life and immortality to light. (Eph. 1:9; 3:9; Rom. 16:25; Col. 1:26.) On this subject read Chapter V of *The Plan of the Ages.*

208. The Plan of the Ages required time for its execution. The evil which Satan and fallen man had introduced into the world was to be permitted to run its course for six thousand years, but at the commencement of the seventh thousand-year period

Christ's Kingdom was to be set up and the reign of evil gradually brought to an end, occupying one thousand years in the work. The six thousand years intervening between the Fall of Man and the setting up of Christ's Kingdom was utilized to impart to mankind and also to the angels and all the intelligent beings in the universe, the lesson they needed to show them "the exceeding sinfulness of sin." In this interval man was permitted to try all manner of methods for bettering his condition, in order to teach him his utter inability to govern the world in justice, or secure peace and happiness while in rebellion against God. This long period of time was also necessary in order to prepare the world for the advent of the Messiah, the Savior. Space will not permit a detailed history of the progress of God's Plan of Salvation. For this I must again refer the reader to *The Plan of the Ages;* but the Plan gradually progressed and developed through the Patriarchal and Jewish Ages until the due time for the advent of Jesus Christ came, four thousand, one hundred and twenty-eight years after the creation of Adam.

209. **The Man Christ Jesus.**—While upon earth at His First Advent, Jesus was a perfect man, "the man Christ Jesus," but He was not an ordinary man; He was not a descendant of Adam, as all other men are. His Father was not Adam nor any son of Adam, but Jehovah, God the Father. His mother was the Virgin Mary and, as the Lord told Joseph, "that which is begotten in her is of the Holy Spirit." (Matt. 1:20.) If He had been a descendant of Adam He could not have redeemed Adam and his race from death, because He would have been under the sentence of death Himself. His life after His birth from the Virgin Mary was not His first existence. He had pre-existed in heaven, and His name there was the Logos, the Word

of God. (John 1:1.) Before He experienced this change of nature and became man He was "the first born of all creation" (Col. 1:15), and "the beginning of the creation of God." (Rev. 3:14.) He was the only being directly created by Jehovah, and was thus in a special sense the Only Begotten Son. (*See* par. 96 to 98.) Jehovah employed Him as His Agent in creating all other things, for "all things were made through Him" (John 1:3), and "without Him was not anything made." The work of creation was not done in His own name or by His own power but as the agent and representative of God the Father, Jehovah. This Only Begotten Son is the image of the invisible God, for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, for it was the good pleasure of the Father that in Him should all the fulness dwell. (Col. Chapter 1.)

210. In His pre-human existence the Logos was the highest created being in the universe, and He was given a position of power and dignity next to Jehovah, but He surrendered His exalted office and His spirit nature as the highest archangel in order to become a man, that by so doing He might ransom the whole human race from death. (*See The Atonement,* Chapter III, described in the Appendix of this volume.) Like Adam, Jesus was tested and tried but, unlike Adam, He stood every test successfully, even the most severe tests to which a perfect man could be put, and at the age of thirty years, the age of full manhood, according to the Law, He had won Jehovah's approval as a perfect man. God's verdict was announced when the voice from heaven declared, "This is My beloved Son, in Whom I am well pleased." (Matt. 3:17.) Adam failed and brought upon himself the sentence of con-

demnation and death, but the man Christ Jesus succeeded and won the approval of Jehovah, obtaining the right to everlasting life on earth as a man, as a human son of God.

211. **Ransomed from the Grave.**—However, He did not use for Himself His dearly bought right and privilege of everlasting life on earth as a man. He made an agreement, a covenant, with God the Father, to surrender His perfect human life, that is to die, on the condition that Adam, and with him Adam's race, should be brought back from the grave by a resurrection; that they should be given a second life on earth and a trial and testing to determine their worthiness or unworthiness for everlasting life in Paradise. Jesus *bought* Adam and his race by paying their *ransom.* It was a common custom in the wars of the Middle Ages to hold prisoners of war for ransom. The captured nobleman was put in prison, and released only when his friends had paid a large sum to his captors. Adam had died and was in the prison-house of the grave. Jesus paid his ransom and in this way redeemed him from the grave, paying a life for a life. (Exod. 21:23.) Adam and most of his race are dead; they have ceased to exist and can only be brought out of the death state by a resurrection; but because, under His covenant with Jehovah, Jesus gave His life in exchange for Adam's life, Adam, and his entire race represented by him, will receive a resurrection. The hour will come when all in the grave will hear the voice of the Son of God, who ransomed them from the grave, and will come forth. (John 5:28.) God, Who had power to create them, has power to give them life again. They will come to life again right here on earth, not in heaven or on some other planet, and as human beings, not as angels, because they were human beings when they died and

dying, ceasing to exist, could not change them to something else. Sometimes it is said that Jesus paid Adam's penalty, but this is not an accurate way of speaking when we try to understand the philosophy of the Ransom. No one can pay a criminal's penalty for him. It is only a civil debt that one can pay for another. If one man commits a murder and another man is hanged for it, that does not release the murderer from his guilt nor from his liability to the penalty of death. Jesus paid a life for a life, thus paying a "ransom," which means an equivalent price.

212. When Adam and all mankind come back from the grave they will find conditions greatly changed. Instead of the present prevalence of evil, with Satan as Prince of this World, the earth will be under the Millennial Reign of Christ, and conditions will be so favorable that they will be able, if they so will, to develop characters making them fit and worthy for everlasting life, and will not need to die again. When the time comes for the restoration of the favorable conditions which prevailed in Eden it may not be necessary for all men, who will then be alive, to enter the grave and wait for a resurrection, as has so far been the case. They may gradually become healthier and more youthful until finally they reach the stage of physical perfection which belonged to Adam before the Fall. In the Book of Job 33:24-26, we are given a description of this process. "Then He is gracious and saith, deliver him from going down to the pit (that is, the grave), I have found a ransom. His flesh shall become fresher than a child's; he returneth to the days of his youth." However, all who refuse to improve the opportunity to develop good characters, and incorrigibly persist in following evil, *will* die again. This will be for them a second death. From the

second death there is no resurrection. They will forever cease to exist.

213. **The Little Flock.**—When Jesus came to earth at His First Advent as the man Christ Jesus He came for the purpose of paying the ransom of Adam's race. He did this nearly two thousand years before the time set in the Plan of God for the commencement of His Millennial Reign, because there was an important work to be done in this interval essential to the carrying out of the Divine Plan; a work which occupies the time between His First and Second Advents. This work consists in the selection (or election) of a comparatively small number of the human race (a "little flock" Jesus called them), to be His Bride, or according to another analogy, to be the Body of which Jesus is the Head. These receive a change of nature at the Resurrection; they become spirit beings and are associated with Christ in His Millennial Reign. (For a full account of this elect class *see The Plan of the Ages,* Chapter V, and *The Atonement.*) That work has been finished and the time is close at hand for the setting up of Christ's Kingdom in power and glory. (*See The Time Is at Hand.*) We learn from Bible chronology that we have almost reached the point on the stream of time when the new dispensation will begin.

214. **Locating Ourselves on the Stream of Time.**—We keep a record of the course of time by taking the year Christ was born and calling that year, the Year One. Since that year 1922 years have passed and been completed, and we call the present year, the year of Our Lord 1923, and mark it A. D. 1923, because the letters A. D. are the initials of the Latin words *anno domini* which mean "in the year of the Lord." We mark the time before Christ was born by counting backwards from the Year One, and call

them the years before Christ and mark them B. C. which are the initials of the English words "Before Christ." The first year previous to the birth of Christ is 1 B. C., two years before Christ is 2 B. C. and so on, counting the years backward until we reach the year Adam was created, which was 4128 years before Christ was born. Thus we say Adam was created 4128 B. C.

215. Secular history gives us correct dates only back to the year 536 before Christ (536 B. C.). This was the year that Cyrus established his kingdom at the city of Babylon. Some writers make a display of dates beyond that, but they only figure them out or guess at them from things found in Egypt and Babylon, on which no reliance can be placed. It is only the Bible that gives us the information needed to cover the time from 536 B. C. to the year Adam was created. The Bible commences with Adam and gives the number of years from his creation down to 536 B. C. by recording the ages of certain men, giving the number of years' reign of the kings of Israel and in various other ways. For instance, the Period of the Judges, which is left uncertain in the Old Testament, is given as four hundred and fifty years in the New Testament. The Bible commences with Adam and follows the years down, but in books of history the order is usually reversed and the years are numbered backward from A. D. 1, to Adam. Instead of calling the year Adam was created the Year One of the world, it is usually called 4128 B. C. The Bible record stops at the very year when reliable history takes up the record and carries it down to the present time. This is a striking fact which shows that God has arranged it by His providential oversight, so that we can know exactly how long it has been since Adam was created and learn how near we are to Christ's Kingdom.

216. We do not have room here for the details of Bible chronology. You will find them in the book, *The Time Is at Hand.* The Bible shows that from the Creation to the Flood was a period of one thousand six hundred and fifty-six years. From the Flood to Abraham was four hundred and twenty-seven years. From Abraham until the Israelites left Egypt was four hundred and thirty years. After leaving Egypt it was forty-six years before they got possession of the land of Canaan. In Canaan they were ruled by judges for four hundred and fifty years, and by kings for five hundred and thirteen years more. Then they were held captive in Babylon for seventy years and the Land of Israel was left desolate for that time. The seventy years' "Desolation of the Land" ended with the first year of Cyrus who set them free. History shows that this was five hundred and thirty-six years before Christ. Adding together all these periods shows it is exactly four thousand one hundred and twenty-eight years from Adam to Christ.

217. The Bible reveals to us that it was God's plan to allow six thousand years to pass after Adam's creation and then to set up the Kingdom of Christ to rule during the seventh thousand-year period. Therefore, it is important for us to know when the six thousand years ended. If you add one thousand eight hundred and seventy-two years after Christ to the four thousand one hundred and twenty-eight years before Christ it will make exactly six thousand years as the time from Adam's creation to A. D. 1872. Hence the six thousand years ended with the year 1872, and since that year we have been living in the seventh thousand-year period in which Christ's reign is to take place.

218. **The Kingdom Is Near.**—The above calculation gives us one of the proofs that Christ's Kingdom is near. The Bible shows the same thing in

another way, by means of the Jubilee cycles which God commanded the Jews to keep. Every fifty years they were commanded to keep one year as a Jubilee. In this Year of Jubilee all Jews in bondage were to be set free, and if any had lost their farms the land was to be given back to them. It was to be a year of peace and rest and rejoicing, and of restoring to men what they had lost. In this way God made the Jubilee a type, or picture, of the good times coming for the world and all mankind when Christ shall reign. The Jews were commanded to keep one year in fifty in this way until seventy of the Jubilees had been kept, and then Christ's Kingdom would commence and make those things a reality of which the Jubilee was a picture.

219. **The Kingdom of God at Hand.**—You must go to *The Time Is at Hand* for a full account of these Jubilee periods, and the way in which they were kept, but in one way they showed that Christ's Kingdom would begin in 1874. In that year He came back to earth as an invisible and divine spirit being and since then He has been preparing the world for His reign by tearing down the old order of things and causing the fall of all "the kingdoms of this world." (Jer. 25:15-31.) The Jubilee cycles, then, show that Christ's *visible* and fully set-up Kingdom may be expected to commence in A. D. 1925; because the Jews entered Canaan one thousand five hundred and seventy-five years before Christ and the keeping of seventy Jubilees, fifty years apart, would extend over a period of three thousand five hundred years. Taking one thousand five hundred and seventy-five years from three thousand five hundred years leaves one thousand nine hundred and twenty-five years to be fulfilled after Christ, which brings us to A. D. 1925 as the

year for the setting up of the Kingdom of God on the earth.

220. As stated above, the Jubilee periods show that Christ was present as an invisible spirit being and commenced preparing for His Kingdom on earth in 1874. One of the things He has been doing since then has been the reaping of the harvest of the Gospel Age. (Matt. 13:30; Rev. 14:15.) *The Time Is at Hand* gives evidence that this Harvest Period was one of forty years, extending from 1874 to 1914. This Harvest Period finished the work of the Gospel Age and opened up the work of the New Age.

221. **The Times of the Gentiles.**—In still another way the Scriptures show us that Christ's Kingdom is near by giving us the length of a period of time called the Times of the Gentiles. (Luke 21:24.) In the year 606 B. C. God sent the prophet Daniel to Nebuchadnezzar, King of Babylon, to notify him that the God of Heaven had given him a kingdom. (Dan. 2:37.) The Babylonian kingdom was to rule the most important parts of the earth for a number of years and then be succeeded by the kingdom of Persia; Persia was to be succeeded by the kingdom of Greece, and Greece was to be followed by the empire of Rome. These four empires were to be permitted to rule successively over the important parts of the world for a period of two thousand five hundred and twenty years and at the end of that time the last one was to be destroyed, and the Kingdom of Christ succeed it and rule the whole earth for one thousand years. This period of two thousand five hundred and twenty years is the "Times of the Gentiles." The prophecies foretold that the last of the four Gentile kingdoms would divide into several divisions, and were fulfilled when the Roman Empire divided into the nations which make up modern Europe. In this way the

Roman Empire has continued, represented now by the nations of modern Europe, and is at present in the process of breaking up by means of the World War and the revolutions and other disturbances which are following it.

222. This two thousand five hundred and twenty year period commenced 606 B. C., leaving one thousand nine hundred and fourteen years to be fulfilled after Christ, making the year A. D. 1914 the end of the period. At that date the lease of power given to the Gentile kingdoms expired; but these Gentile kingdoms, represented by the nations of modern Europe, would not give up their power of their own accord. They were in possession and it was necessary to eject them by force. For this purpose God permitted the great World War to commence at that exact date, and the War, the revolutions and anarchy, the famines and pestilences and all the woes which are following the War, are wrecking all the kingdoms and empires of the world. "All the kingdoms of the world, which are upon the face of the earth, shall drink of the cup of God's wrath, because of the sword I will send among them, and they shall drink and reel to and fro and be mad and fall and rise no more." (Jer. 25: 15-38.) All the strong nations will be taken out of the way and in their place Christ's Kingdom will be set up and rule the whole world.

223. **Thy Kingdom Come.**—From the Scriptures we learn that since 1872 we have been living in the seventh thousand-year period in which Christ's Kingdom is to rule the earth. In 1874 His Second Presence commenced and since that year has been accomplished the harvest work which closed the Gospel Age, ending in 1914. The Times of the Gentiles ended the same year and the great World War commenced, starting a time of trouble such as has never

before been on earth since the creation of the world, such a tribulation as shall never be again. (Matt. 24:21; Dan. 12:1.) In time it will clear all human governments off the face of the earth which would otherwise obstruct the establishment of the Kingdom of God. Satan's power and activity will cease and the kingdom of this world will become the Kingdom of our Lord and His Christ. (Rev. 11:15.) We cannot be sure of the exact date when Christ's Kingdom will commence openly to rule the earth in power and glory, but certain Scriptures would seem to hint that it may be in 1925.

224. **The Restored Earth.**—Many people have experienced so much of the care and trouble of earthly life under present evil conditions that they do not want to hear that their future life is to be on this planet. They want to find better conditions and they have been told that only in heaven can better conditions be found; therefore they dream of heaven and say that they want to go there. But when they picture heaven in their minds they really picture the restored earth, for the Scriptures declare that God gave this beautiful earth to the children of men for an everlasting habitation, and all men and women would enjoy living on this earth if the conditions were only right. In order that everybody may be contented and happy here the conditions must be such that all men will have a supply of wholesome, life-sustaining food. They will also need clothes for protection and ornament and each pair will want a home of their own. All will want interesting employment, with short hours and without danger to life or health. They will want opportunities for recreation, and leisure to learn about the interesting things in God's wonderful world by means of travel, or by books and pictures, or through instruction by men who know.

225. They will want security from criminals who might injure them in person or property. They will want a government that will enforce justice, so that no one can deprive them of any part of their earnings or of their rights. They will want *peace on earth.* There must be no devastating armies sweeping over the earth like a flood, burning, killing, outraging, no Kaiser to make cannon-fodder of them and no occasion for calling them to the ranks to be mangled or killed in resisting the onslaught of the hordes of such a Kaiser. They will want all mankind to feel friendship and brotherhood and do the square thing by each other so that it will be like one big, united family over the whole earth. No political party, no human government can bring these conditions, nor any church system, or socialism, or any other ism, can bring them. Only the Kingdom of God can do it, and may it come soon, for if present conditions continue the earth will become a desert and mankind will relapse into barbarism and savagery until exterminated.

226. For six thousand years mankind have struggled to remedy these things, but have always failed. In their endeavor to establish peace and justice on earth they have tried every possible form of human government, from pure despotism to a Soviet socialistic state, but all in vain. Any man who has a knowledge of conditions and of history and can think clearly, can see that it is only divine wisdom and power that can establish the world-wide government the earth needs, and remedy the evils that have been accumulating for six thousand years. Divine wisdom has planned the very government the helpless earth and groaning mankind need, and divine power will put it into operation, and that soon. It will be a world government to which all other governments must

subordinate themselves, the American Republic as well as the rest.

227. **A World-Wide Government.**—Present conditions convince us that nothing short of a world-wide government can remedy present evils. Even before the War the world found it could not get along in the old way, separated into numerous nations, independent and frequently hostile, each ready to gain an advantage by injuring the other. Modern conditions have so knit together the whole round world that what affects one nation affects all. Events in China have a serious influence on the people of the United States. China is closer to us now than Georgia was to New York when the American Union was formed. Seventy-five years ago the vast populations at our antipodes, China, Japan and Korea, did not know of our existence, but now they are our close neighbors and we must reckon with them every day. Our business prosperity and our peace are affected by the condition of the nations of the other continents. The devastation of Europe brings hard times here, and every war there involves the United States.

228. Before the War the leading nations found that they must act together, and they attempted to do this by means of commercial treaties, postal unions, arbitration treaties and concerted action about critical matters that threatened the peace of the world. The Great War showed how utterly inadequate these makeshifts were and proved that all treaties between nations are only scraps of paper when the blood-thirst of war sets armies in motion.

229. **Vain Hopes and Plans.**—The cataclysm of the World War has destroyed all our old hopes and plans and in an effort to save civilization from wreck men are endeavoring to set up some central authority to control the world. The flood of war has over-

whelmed Europe, and her people are trying to build a League of Nations which, like a new Tower of Babel, they hope will save them from the flood. Drowning men will grasp at straws and the leaders of Europe are turning to the League as their last hope to save the world from ruin and mankind from despair. It is a vain hope. The wisdom of the wise of this world has perished and this last and only plan they can think of will prove a broken reed. They are ignorant of the Plan of God and they disbelieve the promise of Christ's Kingdom, so they hope to establish a world-wide government by human means; but the task is utterly beyond human power. The nations are all animated by hatred and suspicion of each other. Even the Allies that fought so harmoniously against the devastating Germans who threatened to devour them all, find it hard to keep from fighting each other now that the danger from their terrible foe has been removed. Even if a League of Nations could maintain peace, peace alone would not be sufficient to remedy present evils. A world kingdom must do more than keep nations from fighting. There might be peace and still the strong could oppress the weak, the poor still be destitute, and men be compelled to endure grinding toil to provide a scanty living for their families, and sickness, pain and sorrow fill the earth.

230. The time has come when to save the world and the human race from ruin the earth must have a world-wide government which will have not only the power to keep peace on earth but also the wisdom to form laws and institutions that will be just and fair to all. To do this is beyond human wisdom and power. Men do not have the wisdom needed to form such laws and institutions as would be just and fair for all the world, and if these were formed for them men would not be wise enough, or honest enough, or

unselfish enough, or just and righteous enough to administer them successfully. Only divine wisdom and power can do this. Christ has the power to do this because all power in heaven and earth has been given to Him. He has the wisdom needed because He is all-wise. He has the unselfishness and the honesty and the fairness and the love and the benevolence needed, because He so loved mankind that He died to redeem them.

231. The wise men of earth are at their wits' end in their effort to govern the world. They see all their laboriously built up systems perishing in a universal conflagration of war and revolution and anarchy. Man's extremity is God's opportunity and now when all human efforts to govern the world have failed, God is at work setting up His Kingdom which will establish peace, justice and prosperity over all the earth.

232. **A Bankrupt World.**—The whole world is bankrupt so far as establishing peace and justice is concerned and securing the welfare and happiness of all men. It is also bankrupt in business, for the business of the world can no longer be carried on successfully in the old way. At the time of writing business in Russia, Austria, Turkey and other countries is in a state of chaos and every day brings all the rest of Europe nearer to utter collapse. God has appointed Christ as receiver of a bankrupt world, and He will take charge of it for a thousand years and put its affairs on a successful basis before turning its management over to mankind again.

233. A divine kingdom that shall rule the earth in righteousness has long been promised but men have been too much occupied with their own ambitious projects and their selfish interests, to give heed. One of the principal objects of the Bible is to give men a knowledge of what God plans in this regard. Christ

came to the earth nearly two thousand years ago, as the man Christ Jesus, to do that part of His work which was a necessary preliminary to the establishment of His Kingdom. He has come a second time to put the Kingdom into operation, but not as a man this time. He is now the Lord of Glory, an invisible Divine Being, whom no man hath seen nor can see. For this reason the affairs of the Kingdom for a time will be conducted by specially selected men with whom mankind can communicate and be instructed about the laws and ordinances of the Kingdom.

234. **A Sample Kingdom.**—That we might have some idea of what Christ's Kingdom will be like, God gave us a sample of the methods by which He will govern the earth in the near-at-hand Millennium, when over three thousand years ago He established a government under Moses. While the Hebrews were in the Wilderness, after escaping from bondage in Egypt, they were under the direct government of God, but the affairs of God's government were administered by Moses as His representative. The laws were made by God and revealed to Moses, who announced them to the people and put them in force. It was impossible for the people to come directly into communication with the Lord; it was necessary for Moses to stand between them and God as their mediator. Likewise in the Millennial Kingdom certain chosen saints will form the earthly phase of Christ's spiritual Kingdom, and they will communicate directly with mankind. In enforcing the laws made by God and punishing offenders, Moses sometimes used human agents, as when he armed the tribe of Levi and ordered them to punish the rebellious Israelites who had made the Golden Calf. At other times he used the direct power of the Lord. Likewise when the world is under the Kingdom of Christ, the laws and regulations will be of

divine origin, and not made by fallible human legislatures, but they will be promulgated and put into practice by specially qualified men, who will act as the agents of the divine government. In enforcing these laws human instrumentalities will be used as well as spirit beings and acts of divine power.

235. We could not have confidence in a government formed by a League of Nations, because its laws would be made by imperfect men, who would make mistakes, and the laws might be unfair and unjust. They would also be administered by imperfect men who would make mistakes, and who might favor others to our disadvantage. But we can have full confidence in the divine government, because the laws will be made by an all-wise God, who cannot make mistakes and who knows what is best for us. He is so wise and just and merciful that He will always provide for our greatest good.

236. The men who will represent Christ in administering the government will always be under the special control of Christ and the spirit beings who will assist Him, so that they will never be allowed to make mistakes or do anything unjust. A large host of spirit beings from heaven will take an active part in the government of the world. (*See* par. 213.) They will aid the human representatives of Christ by giving them information and assistance in everything which is beyond human ability. These spirit assistants will not only be able to observe the outward actions of all men everywhere, so that nothing can be done anywhere on earth, even in the most secret place, without the government's knowing of it at once, but they will be able to discern the thoughts of their minds and the intentions of their hearts, so that if any man forms in his mind an intention to commit a crime they will know it immediately. They will prevent the crime from

being committed and punish the man for his evil intention.

237. **All Crime to Be Prevented.**—Under even the very best of human governments much crime is committed and when the damage has been done all the authorities can do is to punish the criminal, provided they can catch him, as often they fail to do. A brute may waylay a young girl who has to pass a lonely road. Under present conditions the criminal may, perhaps, be captured and punished, but this does nothing toward repairing the injury done to an innocent person. Violation of the most sacred part of a pure woman's nature is a crime worse than murder and the punishment of the human devil who does it is no compensation to the refined being who suffers from the crime. Under Christ's government the spirit beings on guard would know of the brute's design the instant he formed it in his mind, and would prevent the crime and punish the criminal as he deserved.

238. This description applies to all crimes. Under Christ's government there will be no crimes permitted that would do injury to others. Crimes and misdemeanors will all be prevented and those who harbor criminal thoughts will be punished until the criminally inclined will soon learn not to open the mind to evil. All who do good will be favored and rewarded; all who do evil or even desire to do evil will be restrained and punished, so that conditions will soon be the reverse of what they are now, when the wicked prosper and the righteous often suffer loss.

239. Under the wise control of the Kingdom the conditions of both labor and business will be greatly improved. So much of the world's work and production is now wasted by the destruction of wealth in war, and in the maintenance of armies and navies in time of peace, that when all the evil of war has been

removed with other wasteful evils, men will not need to labor even eight hours a day to produce enough for all to live in comfort and plenty. So much is now spent in vice, wanton extravagance, crime and useless or injurious habits and indulgences, that much time and labor must be expended to pay the expense of all these things. All this vast waste will be saved and there is an immense waste in all these things. The World War cost the United States thirty billions of dollars. It would take one thousand men earning ten dollars a day each and working ten thousand years, to earn what the War has cost the United States alone. Under the divine government the wealth saved will not go to swell the fortunes of a few. It will be used for the benefit of all, giving the people comforts and shortening the hours of labor. When there is abundance for all and no fear for the future, when the conditions are such that it will be no advantage to anyone to heap up wealth, and when the one hundred per cent efficient government prevents all crime, men's characters will improve. They will cease to try to overreach their fellowmen, or to profiteer and domineer over others, and soon harmony and brotherly interest in one another will rule in the hearts of men. Under that government all who persist in maintaining an evil character will be eliminated by the Second Death.

240. **Social Reforms.**—Present evil social conditions make it difficult for the young to marry and this delay of marriage is the principal cause of illicit commerce of the sexes, of prostitution and all the numerous unclean evils and degradation of character which go with these things. When there shall be abundance for all and every young man feels secure of a provision for his family, then every man will have his own wife, as the Apostle said he should

(I Cor. 7:2), and the world will be purged of the untold misery, loathsome diseases, destruction of domestic happiness and waste of vast sums of money, which the social evil causes. Sexual evils alone, if unchecked, are sufficient to wreck the human race, and Christ's Kingdom is the only power that can control them. We can imagine what a change it will make in the world, and the happiness and contentment that will prevail, when every youth and maiden, as soon as they reach the proper age, will be able to marry and establish a home of their own, with an assurance of a good living for themselves and their children.

241. **Submit or Perish.**—The gigantic World War, with its resulting famines and pestilences and anarchy, has shown mankind that after six thousand years of effort to govern the earth they are incapable of doing it. Yet their pride and self-conceit are so great that they are loath to admit their failure; but they will be compelled to admit it. God will continue the chastisements of this great Time of Trouble until they *do* confess their failure and acknowledge that "the Lord is a great King over all the earth," for God says, "I will be exalted among the nations, I will be exalted in the earth." All men must acknowledge the failure of human plans and confess their dependence on God. They must either learn it by terrific destructive experiences, as will be the case with the greater part of the world, or heed the call to repentance, acknowledge Christ as their King and turn voluntarily from their evil ways. "Jehovah said unto Me (Christ) I will give Thee the nations for Thine inheritance, the uttermost parts of the earth for a possession. Be wise therefore, ye kings, submit to the Son, lest He be angry and ye perish, for His wrath may soon be kindled. Happy are all they who take refuge in Him." (Second Psalm.) The Lord has

made a very explicit promise to us: "At what instant I speak concerning a nation and concerning a kingdom to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them." (Jer. 18:7-8.) Unless we do this, unless the people of the United States acknowledge the supremacy of Christ's Kingdom on earth, our country will be swept with the besom of destruction. Europe failed to submit, it "knew not the time of its visitation," and all Europe is being broken by the rod of iron. Our country has been highly favored by the Lord and given time to profit by the fearful experience beyond the sea. God's purpose is to establish His world-wide government on earth, to which all nations must submit. He will do this peaceably where He can, but forcibly where He must. He has declared that the nation that will not serve Him shall perish. The new dispensation will be a good thing for all who are "on the square," who love righteousness and hate iniquity; but it will be bad for the vicious, the greedy, the selfish and the dishonest. Better "quit your meanness" now and get ready for the new order of things. All will be compelled to do right then or else be exterminated.

242. **Heaven and Paradise.**—The following paragraphs are an article adapted to the viewpoint of boys and girls of fifteen, which was written to be read, years ago, to a rosy-cheeked girl of that delectable age.

243. You should read in the Book of Genesis how God created a perfect pair, a man and a woman, who were husband and wife, so closely united by love that they were one. They had the privilege of living together forever under the most happy conditions in a beautiful place called the Garden of Eden. The

Greek name used in the New Testament for this Garden is Paradise. In the Bible, Paradise never means heaven. Their happiness in Eden did not last long, for Satan beguiled the lovely girl who was Adam's wife and they disobeyed God by eating of the fruit of a certain tree of which God had commanded them not to eat. God cannot allow anyone to live forever who is not good, and He had warned them that if they disobeyed His commands they would die. God must always keep His word. If He did not we could not trust Him. Therefore He put the now sorrowful and unhappy pair out of Paradise into the rough and wild unfinished part of the earth, where there was no food of the kind that would keep them alive forever and where disease and exposure gradually wore them out, so that, as God had said, they died before the end of the first thousand-year day and became nothing, like the beasts they had seen dying around them.

244. Adam and Eve died and their children and billions of their descendants have died also, not for their own sins, but because Adam and Eve had nothing but death for them to inherit; and men die now because Adam sinned and "brought death into our world and all our woe." Now turn to the New Testament and read the history of our Lord Jesus, who came into this world as a babe and became a perfect man. He gave His life as a ransom price to purchase Adam and all his race back from death and deliver them from the grave, in order that Adam and all his descendants may have another life here on earth. All who are in the grave will hear the voice of the Son of God and come forth. (John 5:28.)

245. **Some Will Go to Heaven.**—Jesus died on the cross and was dead until the morning of the third day, when His Father, Jehovah, raised Him from

the dead: but not as a man again. He was resurrected a spirit being of the highest order; a divine being next to the Father in honor and power and glory. The resurrection of Jesus opened up a new age which we call the Gospel Age. Throughout the Gospel Age (which has ended) all men who followed in the footsteps of Jesus, that is all who became real and true Christians and did what Jesus wanted them to do, no matter how much it cost them or how much they lost by it or how much they suffered for it—all these will be resurrected like Jesus. They will be raised not as men again, but as spirit beings like Him. These can be said to "go to heaven" when resurrected, because spirit beings belong to heaven. They did not go to heaven as soon as they died, as so many people now think. The Bible says that at death they "fell asleep." They sleep in the grave, or in "Hades" as the New Testament calls the grave, until the Resurrection and will then come forth as glorious spirit beings to reign with Christ in His Millennial Kingdom.

246. But it was only during the period called the Gospel Age that those who follow Jesus and love and obey Him were given the privilege of a resurrection as spirit beings, and of "going to heaven." Before Christ was resurrected no man ever went to heaven, for Jesus expressly tells us so in John 3:13, where He says, "No man hath ascended into heaven"; and after the Gospel Age no man will ever do so again. All the rest of mankind will, when resurrected, be men again and be here on earth. They will be brought to life again as men and be helped and instructed and tested in order that they may show whether or not they can form characters so good and be so faithful to God, that He can safely grant them everlasting life on earth, for only the good and true can be allowed to live forever. All bad characters will die

again. They will die what the Bible calls "the Second Death" because it is the second time for them to die. They will never again be resurrected. They will stay dead forever. They will become nothing, like a dead cat or dog. The Bible says, "They are as though they had never been."

247. The penalty, death, which all will receive who persist in sin in spite of all God's goodness to them, is a terrible penalty. Just stop and think how you would dread it if you knew that after today you could never think another thought, or know anything, or see anything, or hear anything, or feel any friendship or love for others, or have anyone feel love for you, but just remain forever like a senseless clod or stone; if instead of being a living, moving, feeling boy or girl, enjoying life and the company of your mates, your books and games, the sunshine and songs of birds, the beauty of the green earth, the sight of pretty, laughing, joyous girls, and the prospects of the future, you would be *nothing,* just like a dead bird. While everlasting death is a fearful punishment, it is a just one because life is a gift from God and if anyone abuses this greatest of all gifts, by living as a sinner against God in spite of all His goodness, it is right and just for God to take the gift away from him. But to keep a sinful man alive forever in order to torture him, as some people used to teach that God would do, would *not* be just, and our loving Heavenly Father *could not do such a thing as that.* Those who say God will do any such thing are slandering Him, and making Him out to be worse than Satan himself.

248. **Paradise to Be Restored.**—Our First Parents sinned and were banished from Paradise but through Jesus Christ Paradise is to be restored; Jesus told the thief on the cross that he would be with Him in Paradise. The Gospel Age is now ended, so

all who want to do right and to be loyal to God and to Jesus, will be rewarded with everlasting life on earth; but it will not be the earth in its present imperfect condition. The earth will be made so much better than it is now and people will also become so much better, that this old earth will be all that people expect when they talk of heaven. Nobody knows what heaven is like, and the result is that whenever men have tried to describe heaven, they have really described the perfect earth when it shall be made Paradise. Paradise does not mean heaven, as some people in their confusion of ideas have thought. It is the Greek name for the Garden of Eden and in the New Testament it always refers to the future condition of the earth when it shall be restored to the perfect condition of the Edenic Paradise. God intends that the whole earth shall become like the Garden of Eden. It will be Paradise Restored. People used to think that the twenty-first chapter of Revelations is a description of heaven, but it really is a description by means of symbols of what will be on earth in the future, when the tabernacle of God is with *men*. Paradise is also described in the thirty-fifth chapter of Isaiah. Read those beautiful chapters.

249. **Life in Paradise Restored.**—No one can imagine what heaven, the abode of spirit beings, is like because we have had no experience of things beyond our human senses, but we can imagine what Paradise will be like and the Scriptures give us much information about it on which our imaginations can build a picture. When the earth has been made Paradise and you have proved yourself worthy of everlasting life, you can then have anything you want, provided it is not wrong, or selfish, or injurious to yourself or others; and indeed all who are worthy

of life will have such good characters that they will have no desire for anything that is not right. Only those will be left who have received God's approval and all the people on earth will be like brothers and sisters belonging to one happy family. Each one will be ready to do something kind and good for the others; hence there will be no need for riches, of the kind men are so anxious to accumulate now and for which they go to so much labor and trouble, and are willing to endure such hardships and to perpetuate so many wicked things. Whenever you will need anything which you do not have there will be someone who will take pleasure in giving it to you. In return for this you will try to do something or to make something which somebody else will need, in order that you, too, may have the pleasure of doing good to others.

250. In Paradise Restored all mankind will be like brothers but there will be some who will be closer to you than others, some with whom you will be more intimate than with others. Also, Paradise will be a place of homes and home life. Each pair will have their own home, for that beautiful affection with which the Creator endowed mankind when He made them male and female, and which unites them in pairs and is the foundation of the home, will remain in the hearts of men and women forever; and the pairs whom God has joined by a true and pure love will continue their union and affection in Paradise. It will not be a place of idleness. People will have something else to do there than to sit on a cloud and play on a golden harp. There will be no slackers or loafers there but, on the other hand, there will be no wearying labor or disagreeable drudgery. Poverty and want and all anxiety for the future will be unknown. You will not want anything wrong or selfish, but whatever

you do want you can have. If you want to travel and see the interesting parts of the earth you can do so all you like, and every place you go you will find warm friends who will be interested in you and glad to see you. You will not have to put up at hotels. Warm hospitality will be universal.

251. If you like beautiful pictures you can see them, or if you wish to know more about interesting subjects and interesting things, you can find marvels without end. You can have beautiful garments and delicious things to eat and hear the finest music, and make it for others. You will meet the people you would like to see, and can talk with your ancestors who will all be on earth again, and with Washington or Franklin or Lincoln, or with Moses and King David, or Joseph, and have him give you an account of things in ancient Egypt. Men will not see Jesus then, because He is a divine spirit being, invisible to human eyes, but they will get much better acquainted with Him than they are now and it will be of deep interest to learn more about the great things He has done for us. We will learn much about God and His works; and there is nothing more interesting than to learn about God and His wonderful works and the way He manages the world and the whole universe.

252. **The Joy of Beauty.**—One of the great joys of life in Paradise Restored will be the visions of beauty which we will see on every hand, not only in nature, but in the forms and faces of perfect men and women. In this present evil age only a few adults are beautiful, for the beauty of young girls soon fades. The Godlike human face and body have been so marred by the long reign of sin, disease and evil conditions that the majority of the human race have lost the beauty which was man's original birthright when he was made only a little lower than the angels. Among

the degenerated races of mankind, who now constitute what we call the savages and heathen, ugliness is the rule; and the lower classes of Europe have for so many centuries been condemned to such degrading poverty, ignorance and hard labor, even the women being compelled to do heavy, rough work, and kept in such a low scale by the struggle to maintain a mere existence, that many of them are less desirable to look upon than savages. Even in this most favored land on earth, where more beauty is to be seen than in any other country, how many do we see whose faces are made ugly, and whose bodies are deformed by disease or accident, by dissipation and vice, or by hard, unwholesome labor.

253. But in Paradise Restored mankind will come back to the almost angelic beauty which their Creator designed them to possess. We can only imagine what men and women will look like then by observing the most manly men and the most beautiful young women we have ever seen, or the dreams of beauty which great artists have attempted to illustrate in painting and sculpture. Even now what a vision of delight is a young girl whose youth and health still keep the bloom of her beauty unfaded, a rosy glow on her cheeks, her wavy tresses, a woman's glory, flowing over her shoulders, her form erect and her step elastic, showing that she feels the joy of life in every limb, and her face lit up with a smile that is like a burst of sunshine as she greets you. The mere sight of her scatters joy and pleasure wherever she goes because "woman is beauty" and God has made mankind so attuned to beauty that all are thrilled whenever they behold it. Yet this is only a foretaste of what will be world-wide in the future. No two will look alike. Each form will display its own characteristic style of beauty and manly beauty and womanly beauty will still

be each of a different order, but there will not be one ill-favored person among all earth's billions. To beauty of form and perfect features will be added that additional charm with which intelligence, knowledge, experience, perfection of moral character and amiability of disposition, illumine the human countenance. Each face will have the freshness of youth, combined with the expression of wisdom and experience which youth has not attained. Each countenance will have the charm as of the face of an angel. Each fellow-being we meet will be a vision of delight. (*See* par. 131.)

254. **No Pain, Sickness, or Death.**—There will be no more pain or sickness; every face will glow with health and beauty. "The inhabitant of that land shall not say, I am sick." (Isa. 33:24.) There will no longer be any crippled or deformed persons, because all will be healed by the Great Physician. "The lame man shall leap as an hart, and the tongue of the dumb shall sing." (Isa. 35:6.) The miracles of healing which Christ performed in Palestine when He was on earth the first time, are only samples of what He will do over the whole earth before many more years. "And death shall be no more; neither shall there be mourning, nor crying, nor pain any more; he shall wipe away every tear from your eyes. The first things are passed away. Behold I make all things new." (Rev. 21:4-5.)

255. Think what it will mean when there is no more death on earth. How often have sorrowing friends watched at night beside a loved one, their hearts torn with fear and hope, as in the case of the poet, Thomas Hood, who wrote:

"We watched her breathing through the night,
Her breathing soft and low,

As in her breast the wave of life
Kept moving to and fro.

"Our very hopes belied our fears,
Our fears our hopes belied;
We thought her dying when she slept,
And sleeping when she died."

Oh, the everlasting joy that will be upon our heads when we find that all these first things have passed away. Then the prophecy will be fulfilled, "Ye shall go out with joy, and be led forth with peace; the mountains and hills shall break forth before you into singing, all the trees of the field shall clap their hands." (Isa. 55:12.)

256. All these good things you will have because Jesus took so much interest in you that He has gone to the trouble and pains to secure them for you. They are free to you at highest cost to Him. No one else could have done it. There was no arm to save except His. If it had not been for Him you could have lived only a few years and then have ceased to exist forever, just as a horse or dog lives a short time and then becomes nothing. Jesus is interested in you personally and individually, in you, Donna or Mary, or John, and He is pleased when you are interested in Him, and do the things He likes you to do. Jesus says, "Are not five sparrows sold for a farthing? And not one of them is forgotten in the sight of God: not one of them shall fall to the ground without my Father (noticing it). The very hairs of your head are numbered. Fear not, ye are of more value than many sparrows." (Luke 12:6-7; Matt. 10:29-31.) When Jesus notices the sparrows that fly about in your dooryard, you can be sure that He notices and thinks of you and wants you to think of Him.

257. The young girl for whom this article was originally written, sat beside me as I read it and listened attentively to every word. When I had finished I turned and looked into her eyes and she gave me an emphatic little nod of approval and assent, and a wonderfully expressive smile, which intimated that she loved Jesus and desired to please Him. And surely that is the way all boys and girls will feel when they realize how much Jesus has done for them, by redeeming them from the grave, and how much He will yet do for them, by preparing a happy and glorious home for those who love Him in Paradise, that heaven on earth, the preparation of which will soon commence.

258. **"Joy Cometh in the Morning."**—The story of the past six thousand years has been a sad one. Man's ruin has been great. He has fallen to extreme depths. All these sixty centuries he has been traveling the broad road to destruction and death. But God provided a Savior, and the Redemption will be coextensive with the Fall. The Highway of Holiness is in preparation and eye hath not seen, nor ear heard, neither has it entered into the heart of man, the things which God has prepared for them that love Him.

259. In following the Story of Man and Woman through the ages we have documents which trace it back to the first man; because Abraham lived with Noah for nearly fifty years before the death of Noah, and Noah was a contemporary of Enosh, the grandson of Adam. Abraham therefore had Adam's own story with only two individuals intervening between them, and passed it on to his descendant, Moses. From Moses we have an unbroken succession to the present day, so the Story of Man and Woman is complete. We learn that when Jehovah God placed the first man and woman in the Paradise which He planted for

them "eastward in Eden" His purpose was to have the whole earth filled with a race of earthly beings made in His own image. When God forms a purpose He never gives up without accomplishing it. (Isa. 55:11.) In spite of the efforts of Satan to thwart His Plan, and the six thousand years' prevalence of evil upon His footstool, God's original purpose to make the earth a Paradise will yet be carried out, and by the end of the seventh thousand-year day which God assigned as the period in which to finish His great work, the earth will be occupied by the designed full number of pairs of men and women, whose perfection of body, beauty of form, greatness of intellect and goodness of moral character, will manifest that they are only a little lower than the angels, and whose joy and happiness through the unending ages of eternity will compensate for all the trials and evil of the past, and will "justify the ways of God to men." When the divine Plan of the Ages is completed the principalities and powers of heaven, angels and archangels and all the celestial choirs, ten thousand times ten thousand, will sing a new song ascribing all power and wisdom and glory and honor unto Him that sitteth upon the throne and unto the Lamb Who purchased mankind with His blood, and will make them to be a kingdom that they may reign upon the earth. (Rev. 5.)

VIII

Husband and Wife in Paradise Restored

260. In the twentieth chapter of the Gospel of Luke we are given a statement by the Lord which some have taken to mean that marriage will not continue in the future life, but a discriminating examination of the discourse as a whole shows this was not His meaning. The Sadducees were a sect of Agnostics who did not believe in a future life, or in angels or spirits. (Acts 23:8.) They came to Jesus with a question about a supposed woman who had had seven husbands and asked, "Whose wife shall she be in the Resurrection?" These Sadducees were not trying to get information about marriage in the future life, for they did not believe in the resurrection of the dead, but they thought they could give Jesus a question about the future life which He would be unable to answer, and which would show the absurdity of the doctrine of the resurrection of the dead, which Jesus taught, and in which their rivals, the Pharisees, believed.

261. In His reply Jesus gave special attention to their challenge to the truth of the Resurrection and said to them, "Ye do err, not knowing the Scriptures nor the power of God." (Matt. 22:29; Luke 20: 27-40.) He then proceeded to show them that the Old Testament (which was all of Scripture then) taught that there would be a resurrection of the dead and a future life for all who were in the grave. This completely answered the point the Sadducees had hoped to make against a future life. In addition to his quotations from the Old Testament Jesus gave statements

of His own, which, if rightly understood, throw light on the relation of the sexes in the future life; but to understand these statements we must keep in mind that some of the human race will receive a change of nature at the Resurrection and become spirit beings and enter heaven, while the vast majority of mankind will be resurrected as human beings, and dwell forever on the earth; that is, on the new earth, the earth restored to its Paradisical condition. For this reason the question about marriage in the future life is a double one: first, will those marry who are resurrected on the spirit plane of life? and second, will those marry who will be resurrected on the earthly plane of life and restored to human perfection?

262. **Spirit Beings Without Sex.**—Jesus answered the first question, that about marriage on the spirit plane, by saying, "They that are accounted worthy to attain to that world ("to that age" in the original Greek which Jesus spoke) and to the resurrection from the dead, neither marry nor are given in marriage." That this statement does not apply to those resurrected on the human plane, but only to those on the spirit plane, is evident from several considerations. Other Scriptures show that there is a first or chief resurrection, which occurs before the resurrection of mankind in general, and that this first resurrection is of the True Church class only, those whose names are written in heaven, who become spirit beings and are united with Christ as His Body and Bride. (Rev. 20:5-6; I Cor. 15:23. *The Plan of the Ages,* Chapter 5.) In speaking of the resurrection Jesus here used the emphatic form of the Greek which refers to the first resurrection and distinguishes it from the resurrection of the world in general. He did not simply say "the resurrection" as the English translation has it, but, as the Greek of Luke 20:35 shows, He

said (literally translated), *"that* resurrection that is *out of* the *dead ones."* By this special wording He showed that He referred to the special resurrection.

263. In addition to the preceding evidence that He spoke of the spirit resurrection is the fact that the Greek word translated "world" means, not world, but age. In His reply Jesus compared two ages, using the emphatic form of the Greek to distinguish them. Literally translated He said, "The sons of *the* age *this one* do marry, but those who attain to *the* age *that one* do not marry." The expression "sons of this age" is a Hebrew idiom, and "sons" here means those who belong to a certain age and are subject to its conditions. (Cf. Luke 16:8; 7:35; 10:6.) When Jesus spoke these words He was living in the Jewish Age, and that was the age which He meant by "this age." The Gospel Age had not then commenced and He referred to it as "that age." The Gospel Age is the age of those who attain to the spirit resurrection; and it was those of the Gospel Age who, He said, would not marry. The sons of the other Age, who, He said, *do* marry, obtain a resurrection on the earthly plane and will be human beings, male and female.

264. A third evidence that He meant that it was the spirit class who would not marry, is the fact that He said that those who do not marry in the future life would be like the angels. Those who became members of the true, heavenly Church during the Gospel Age will be spirit beings and will be like the angels in their nature. The rest of mankind, resurrected on the earthly plane, will not be like angels, and therefore do not belong to the class who, He said, do not marry. In the fourth place, when Christ said, "neither can they die any more," He meant the spirit class, the Body of Christ, because they become immortal in their nature and cannot die, but resurrected men will not be

immortal. Finally, the statement that the class who will not marry "are sons of God," refers to the spirit class and not to the earthly class. The earthly class are children of Christ and His Wife (Rev. 21:9) because it is Christ who will call them out of the grave and give them life. The spirit class are brethren of Christ and sons of God, and they are the ones who will not marry. The above-given five several points emphatically demonstrate that Jesus meant that it would be those on the spirit plane who will not marry in the Resurrection.

265. **A Class That Will Marry in the Resurrection.**—In contrast to the spirit class who do not marry in the future life, Jesus spoke of another class who do marry. The Greek shows that He made the word age emphatic. Translated literally it is *"the* Age, *this* one." By the term "this age" He meant the age preceding the Gospel Age. No man who lived before the Gospel Age will receive the spirit nature. Jesus said that previous to His own time, "no man hath ascended into heaven." (John 3:13.) All who lived in the ages before Christ will be resurrected as human beings. The question asked by the Sadducees referred to the future life after the Resurrection and therefore our Lord's answer referred to the future life. When He said, "The sons of this age marry," the connection in which He said it shows that He meant they would marry in the future life. The first thing He said in answer to their question was a declaration that marriage would continue after the Resurrection; He next gave the additional information that those belonging to the Gospel Age would not marry and the reason; because they would be resurrected as spirit beings, and not human beings. In regard to sex, they would be like the angels who have no sex and do not marry.

266. A careless reader might think He meant that the people to whom He was talking married, but He could not have intended a futile statement like that. He would not make such a fruitless and superfluous remark and the precious space of the Gospel would not be taken up with a useless statement. Every word spoken by Him who spake as never man spake, was weighty with meaning, and we can be sure that He here intended to give us important information. The words of Jesus were always deep and significant, with a breadth of wisdom which often throws a flood of light on subjects He was not directly discussing. His words here are equivalent to a declaration that restored mankind will be married pairs; that those who are resurrected on the human plane will continue the marriage relation, and in this His words agree with all the other Scriptures.

267. Our Lord did not answer the question of the Sadducees about the seven husbands because it was not a real question asked by candid inquirers after truth, and the time had not come for Him to decide individual cases. There had been no such woman. It was a hypothetical case with which they had been accustomed to puzzle their opponents, the Pharisees. When Christ commences His Millennial Court of Judgment the evils of ill-mated marriages will be investigated and remedied. Other Scriptures indicate that the man who has had more than one wife and the woman who has had more than one husband will have only one mate in Paradise Restored, and that will be the mate who is the real husband and wife to whom they were joined by God in His appointed way.

268. **Saved Through Child-Bearing.**—In Ephesians 5:23 Paul states that husbands and wives have the same relation to each other as Christ and the Church, and the Apostle adds, "being Himself the Savior of the body," as if he meant to imply by

this statement that the action of the husband in making the wife to be one body with himself had something to do with saving her, that is, with making her capable of everlasting life on earth; and in I Timothy 2:15 Paul says, "The woman being beguiled hath fallen into transgression; but she shall be saved through her child-bearing." This is an express declaration that child-bearing has something to do with the salvation of womankind. The connection between bearing a child and the obtaining of everlasting life on the human plane, seems to be due to the fact that no girl becomes a woman, never becomes fully developed in her bodily organs, or in mind and heart, until she holds her first baby in her arms.

269. The difference between a girl before marriage and the same girl after she has married and borne a child is very striking, as everyone must have noticed. (*See* pars. 64 to 68.) Motherhood is necessary to complete the human nature and the bodily organs of every woman, and unless she is complete she is not eligible for everlasting life on earth, for nothing incomplete or defective will be granted the privilege of living forever. That child-bearing is a necessary part of every woman's development is shown by prophetic types in the Old Testament which throw light on what the Apostle meant by the statement that the woman is saved through child-bearing.

270. **The Shunammite Woman.**—We have referred to the prophetic type, or picture, of the history of the True Church, an example of which is the life of the prophet Elijah. His experiences, such as his persecution by Jezebel, his flight into the wilderness, his feeding by ravens, his destruction of the prophets of Baal, are prophetic types, or symbolic pictures, of what occurred in the history of the True Church in the Gospel Age. Elijah had a successor, Elisha, who

was "a prophet in his room," and Elisha's actions form types of events that are to follow the Gospel Age, at the time when Christ's Kingdom is being set up on earth. Elisha formed a prophetic type of the commencement of the period when all mankind will be healed of their errors and diseases, and all wrongs and defects will be corrected and mankind be restored to the perfection lost by Adam, and fitted for everlasting life on earth.

271. Among the typical and prophetic miracles performed by Elisha the account is given of the Shunammite woman who was married but had never borne a child, and therefore was incomplete. Elisha performed a miracle which enabled her to bear a child. This was a greater favor to her than any honor or gift which the king or the captain of the host could have conferred upon her. (II Kings 4:8-17.) This miracle is a prophetic type foretelling that under the reign of Christ all women who are not mothers will be enabled to become mothers by marriage and childbearing, in order that they may complete their bodily organization and their nature as human beings.

272. **Levirate Marriages.**—Another prophetic type having the same significance is what is called the law of Levirate Marriages, given in the twenty-fifth chapter of Deuteronomy. If a young woman became a widow without having borne a child, it was made the duty of her deceased husband's brother, or the relative next of kin, to take her to wife in order that she might bear a child. In this way the typical law shows that every woman has a right to bear a child in order to complete her development as a female human being, and that under Christ's Kingdom, arrangements will be made of such a character that all women who for any reason have failed to bear a child previously may then do so. That the right

is a very important one is shown by the penalties inflicted on the men who refused to perform this duty to a childless widow. (Deut. 25:5-10; Ruth 4th; Gen. 38: 1-10.) Onan was punished with death because of his selfish and contumacious refusal to give his brother's widow her right in this respect.

273. **Restored Mankind to Be Parents.**—There are other Scriptures which show that all of restored mankind will be parents. "Thou shalt be blessed above all peoples; there shall not be male or female barren among you." (Deut. 7:14.) This was addressed to the Israelites, but giving these typical laws to them made the Israelites a type of all mankind, when all mankind shall be blessed under the Kingdom of Christ, for Moses was a type of Christ. "There shall none cast her young or be barren among you." (Exod. 23:26.) "He maketh the barren woman to keep house and be the joyful mother of children." (Ps. 113:9.) "Thy wife shall be a fruitful vine." (Ps. 128:3.)

274. The salvation of Noah and his family was a type of the salvation of mankind in Christ's Kingdom. Those saved in the Ark and carried over into the new age were all married pairs, thus forming a type of the condition of all in Paradise Restored. The clean beasts taken into the Ark were types of marriage in the new age of Christ's Kingdom. "Of every clean beast thou shalt take of them seven and seven, the male and his female." (Gen. 7:2.) In the Bible the number seven is a symbol of completeness, and here signifies the complete or entire number of human beings who will be saved and enter everlasting life in Paradise Restored, and the seven pairs, "the male and his female" are a prophecy by type that all who enter everlasting life will be married pairs. The Patriarch Job

was another type of mankind restored to its lost estate, and his wife was restored to him. (Job. 42:13.)

275. **Sex and Marriage to Continue Forever.**—The permanency of the division into male and female and the continuation of marriage in Paradise Restored, is a subject of great practical interest to all who will remain on the human plane of life, and a search of the Scriptures throws great light upon it. They show that man was created male and female in separate individuals; Adam was not male and female both when he was created. Although it was a reproductive process of the Creator's work by which Eve was formed, she was a part of the original creation and the division into two sexes is an original and fundamental part of human nature. It is essential to human nature and will therefore be permanent. Eve's vital force, or spirit of life, was taken from Adam's body in the "rib" on which the Creator "builded" the body of Eve, but this left Adam the same as he was before.

276. That male and female were both original creations is expressly stated in the following Scriptures: "God created man in His own image; male and female created He them." (Gen. 1:27.) "Let us make man in our image; and let him have dominion, etc." (Gen. 1:26.) That is, the pair were given dominion and not the male alone, because it took both to constitute man; and because the pair were united by marriage in one flesh and were to act in unison. "God blessed them and said unto them, 'Be fruitful and multiply and replenish the earth and subdue it and have dominion over every living thing that moveth upon the earth.'" (Gen. 1:28.) The pair were to have dominion over every living thing that moveth upon the unit of the human race as God created it was a pair

and not an individual. The creation of man was not complete until two were created to form one.

277. "And Jehovah God said, 'It is not good that the man should be alone; I will make a help meet for him.' " (Gen. 2:18.) A more accurate translation is given in the margin: "a help answering to him." Eve answered to Adam's needs and supplied what was lacking in him to complete his being; and at the same time Adam supplied what Eve lacked to complete her being. All God's completed creation He pronounced good. (Gen 1:12, 18, 25, 31.) But when the male only had been created, the work of creating man was not finished and he was pronounced not good, not complete, until he was united with a woman "answering to him"; that is, he needed another human individual having what he lacked, and so well adapted and fitted to him that the two formed a complete and perfect human being. After both members of the dual unit had been created God pronounced everything which He had created to be very good. (Gen. 1:31.) Either one of them alone was not perfect, not complete, was not good. Adam did not possess female qualities, as some imagine without any evidence. It was for the very reason that Adam lacked female qualities that Eve was created to supply them. It was impossible for him to have female qualities when he did not have female organs.

278. **Twain One Flesh.**—"Therefore (that is, because a man is imperfect alone) a man shall leave father and mother and shall cleave to his wife, and they shall be one flesh." (Gen. 2:24.) That is to say they shall be one body, one human being. "Have ye not read that He who made them *from the beginning of creation* made them male and female (the female was not a secondary production) and said for this cause shall a man leave his father and mother and

shall cleave to his wife, and the twain shall become one flesh, so that they are no more twain but one flesh?" (Matt. 19:4; Mark 10:6.) The "one flesh," the unit of the human race, was formed by the union of two individuals who were made to fit together and form one, like the two leaves of a door-hinge, each being defective alone.

279. **The Real Unit of the Race.**—The family is not the unit of the race, as is sometimes claimed. The family is a temporary association, intended to be broken up as soon as the children become mature. The Creator arranged that the children should leave father and mother and cleave to their own husbands and wives, and become one flesh with them, forming new dual units of mankind; but the association of the married pair is a permanent arrangement. After the children have grown up and left the parents, and childbearing has ceased, the parents continue as husband and wife, never to be put asunder. It is true that during "this present evil age" death finally intervenes to separate them, but in the happy Ages To Come, when "death shall be no more," there will be nothing to break up the union in one body of the God-joined pair, and they will continue forever to form one perfect human being.

280. **Divorce.**—Jesus said, "They are no more twain, but one flesh. What therefore God hath joined together let no man put asunder." Those who are really joined in the God-appointed manner, and have become one flesh, are not to be divorced, either in this life nor in the life to come. In every marriage which is a real marriage, the pair are joined by God, by means of the laws and conditions which God appointed and ordained; by the mutual and exclusive affection for each other and for no one else, with a capacity for which He has endowed them; and by the

sexual organs which God formed when He created them male and female, by which they were to be united in one flesh or body. Those whom God has joined will not part, but many have been legally joined in this evil age who are not joined by God and in the Millennial Judgment Day, when all mistakes and wrongs will be righted, these man-made unions will be corrected.

281. **Mankind Never to Be Sexless.**—We have seen in paragraph 57, etc., how important the organs of sex are to the health, welfare and moral character of each individual, both male and female, and when we realize that mankind are designed to live forever on earth as human beings, we can see that sex, and the special organs of men and women, must continue forever. Mankind cannot become sexless creatures, as some have claimed. Men will continue to be men with active male organs, and women continue to be females. In order to live forever men and women must have perfect bodies, and a man does not have a perfect body without male organs and a woman cannot have a perfect body without female organs, any more than they could be perfect without other important organs, such as the spleen or pancreas, or without an arm or leg. In Paradise Restored mankind are to be brought back to the same condition that Adam was in before the Fall, and as it was not good for Adam to be alone, likewise it will not be good for restored men to be alone; and as Adam and Eve were a married pair, with the special organs that are essential to marriage, likewise all of restored mankind will be married pairs.

282. All those who prove themselves worthy of everlasting life under the favorable conditions of the Millennial Judgment Day and who will in consequence be restored to perfection, will be so many perfect

pairs, a male and a female united to form one flesh, with the special organs that accomplish this union in normal activity. The Lord said, "Moses for the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so." (Matt. 19:8.) By this statement He declared that when Adam and Eve were created there was no permission given them ever to separate, or any arrangement for the cessation of the married relation between them. They were to remain husband and wife forever, and their condition shows what the condition of mankind is to be in the future: that is, the relation of husband and wife is to continue forever.

283. **The Happy Pairs in Paradise Restored.**—A being such as some have imagined mankind will become, namely, a being who would be neither male nor female, neither man nor woman, a monstrosity without any sex, would not be a human being at all, but a new kind of animal. It would not be a restitution, or restoration, of what was lost in Adam, but something quite different. We would lose our identity and be unable to recognize ourselves or each other if such a change should take place. The things we learn from nature, Scripture, science, reason and common sense, all combine to demonstrate that restored mankind will remain divided into male and female. Paradise Restored will be peopled by billions of happy loving pairs, restored Adams and Eves. The cares and responsiblities of bearing and rearing children will be over, for all women will be past the child-bearing age, and the earth will have its designed fulness of people; but the happy association of husband and wife, the communion of two hearts that beat as one, doubling each other's joys by sharing them, exchanging caresses that will give mutual bliss, this will be a source of everlasting delight, because God has pro-

vided in the union of two to form one the means of the greatest earthly pleasure, happiness and good. It is the source of all the romance and poetry of common life.

284. Men and women will then be perfect in body and character. The discords, due to our fallen and imperfect condition, which now mar the happiness of even the best mated pairs, will be removed and their association will be a perpetual harmony, an everlasting honeymoon. Experience and knowledge, combined with perfect moral character, will prevent frivolity or excess, but their bodies will possess the vigor of health and their faces glow with the bloom and beauty of youth. Each will see in the other the attractiveness which charmed them when as youth and maiden they exchanged their first coy glances at the dawning of love's early dream.

285. The sacred and beautiful relation which God created between the sexes has been sadly vitiated by sin and depravity, so much so that the average man and woman can scarcely appreciate or understand its high character, but in spite of this widespread degradation, the relation of husband and wife has been beneficial and salutary to a high degree, even under such evil conditions. The poet Milton hailed wedded love as the crown of all our bliss, and it is not reasonable to suppose that God intended it to last only during our present brief lifetime, under the reign of sin and death. He surely intended that so large and important a part of human nature, which is such a power for good and such an overflowing fountain of the purest pleasure and happiness, should last forever. It is not probable that God would bestow such a gift upon mankind only to take it away at the time when restored perfection of body and character will fit

them for profiting by it in the way He intended they should.

286. **Prophetic Pictures of Future Events.**—In order to appreciate the teaching of the Bible about the relation of the sexes in the life to come, we must remember that the New Testament states that many things recorded in the Old Testament were controlled by the Lord in such a way that they became prophetic types, or pictures, or figures which foreshadowed events and conditions in the Gospel Age, and in the Kingdom of Christ which follows it. Many of the actors in Old Testament history and the events and scenes in which they took part, were such that they became living, moving pictures which formed types and symbols prophetically describing and foretelling things which were to come to pass in the Gospel Age (now over) and things which will yet take place in Christ's Millennial Kingdom (now soon to commence) and in the ages to follow it. For example, Elijah the Prophet, and the events in his life and the characters associated with him, were actual persons and actual events, as recorded in the Books of Kings; but the Lord so overruled the course of events that they gave a picture, by types, of the history of the True Church (not the sects and ecclesiastical systems) in the Gospel Age, its persecutions, its work and so on; while Elisha, the prophet who followed Elijah, was a prophetic type relating to things that will come to pass in the near future. Moses was a type of Christ and his rule over the Children of Israel in the Wilderness was a prophecy and sample of the rule of Christ over the world; and the laws and ordinances which the Lord gave Israel through Moses are types and shadows of the laws of Christ's Kingdom, and of the conditions that will prevail among restored mankind; the people of Israel being a type

of the world of mankind. (*See* par. 234.) Therefore the laws and regulations in regard to the sexes found in the laws of Moses show what will be the conditions in regard to the relation of the sexes among restored mankind.

287. That men will continue to be males with complete organs when restored to perfection and given everlasting life, is shown by the ordinance in Deuteronomy 23:1, which declares that anyone who is deficient in these important organs shall not enter into the Assembly of Jehovah. (*See* also Lev. 21:20; and 22:24.) Those who were excluded from the Assembly of Jehovah are a type of those who will be debarred from obtaining everlasting life among restored mankind. This typical law shows that every man and woman who will obtain everlasting life on earth must have perfect sexual organs, for only thus can they be whole and complete as human beings. (Par. 281.) Only when he possesses these organs is a man complete as a male soul, or being, in body, mind and character, and the same is true of a woman, for the essential nature of male and female human beings is dependent on these organs.

288. **Child-Bearing to Cease.**—Reproduction is a comparatively temporary function which will cease by the end of the Millennium, but the sex organs have other functions and purposes necessary to the health and well-being of every individual and their action must continue. (*See* par. 57, etc.) Perfect men and women will have active sexual organs, but the birth of children will cease because all women will then be past the child-bearing age. The higher animals all continue to reproduce as long as health and life lasts. The cessation of child-bearing when women reach a certain age, no matter how well their health may be preserved, is a peculiarly human characteristic by

which the Creator made provision for everlasting life on earth for man (and not for the lower animals) because in order that mankind may live forever on earth it is necessary that reproduction should cease when the earth is filled with the foreordained number. (Gen. 1:28.) If reproduction should continue without end or limit the time would come when the earth could not support its inhabitants, or even contain them. The Creator has fixed a limit to the number of children that shall be born. When He commanded mankind to be "fruitful and multiply" they were only to "replenish the earth," which means fill it with the required number.

289. **Marriage Ordinances Given to Moses.**— The numerous ordinances in regard to marriage in the typical laws of Moses, such as Deuteronomy 24:5, giving special privileges to the newly married, show that marriage will continue among restored mankind, for the reasons stated in paragraph 286. In order to teach the enduring and essential nature of the wedded state the Mosaic laws were very severe in the penalties provided for any abuse of the sexual relation, or any violation of the purity and exclusiveness of the relation of husband and wife. (Lev. 18 and 20; Deut. 22:13-30.) Adultery and all illicit intercourse were punished with death. It does not necessarily follow that our laws should make adultery a capital crime, because such was the law given to Moses. The Mosaic law was a type required to foreshadow the conditions in the Millennial Judgment Day. To do this the death penalty needed to be affixed to the law in order to show that any deviation from the laws and conditions by which God has joined husband and wife will lead to the Second Death, if perpetrated under full light and knowledge in Christ's Kingdom, because then all will be on trial for ever-

lasting life, as is not the case now. That such strictness will be reasonable and just under the conditions which will then prevail, is apparent from the fact that the union of one man and one woman in one flesh to form a complete human being is essential to their nature as human beings, and it is only as perfect and complete pairs that they are fit for everlasting life. It was as a pair that God created mankind and it is as pairs that they will exist; thus any violation of the laws and conditions of their union would destroy that union and make them unfit for everlasting life. The strictest sexual virtue will then be required of all, and fortunate are those who have developed sexually virtuous characters in this life. It will be a great advantage to them when put on trial. Even now, before mankind are on trial for life, those who violate God's sexual laws do their characters an injury that is hard to repair. Sexual sin greatly debases the character of either a man or a woman. As the poet Burns said, "It hardens all within and petrifies the feelings." In Ezekiel 18:5-9 are stated some of the conditions on which life will depend in the coming Kingdom, and prominent among them is the requirement that the candidate for eternal life "hath not defiled his neighbor's wife."

290. **The Sexes Forever Distinct.**—The theory has been advanced that among restored mankind there will be no distinction of sex; that the differences which mark men and women now will all disappear. It has already been shown in previous chapters that this theory cannot be true, and one of the typical laws of Moses proves that it is not true. Deuteronomy 22:5 says, "A woman shall not wear that which pertains unto a man, neither shall a man put on a woman's garments; for whosoever doeth these things is an abomination to Jehovah thy God." Such a strong

statement about what seems to be a relatively unimportant matter, indicates that the law was given principally on account of its typical significance in showing the conditions of mankind in the future life in Paradise Restored. This strict prohibition of the mixing of garments which distinguish one sex from the other, proves that distinction of sex will always continue. In Paradise, even as now, men will always remain distinctly males, and women remain females.

291. There has never been any tribe or people that did not mark the sexes by a difference in their clothes, so deeply planted in human nature is the distinction of sex. By this typical law God declares that the distinction of sex is so important and essential to human nature, that any confusion of the sexes is an abomination in His sight. This is clear Scripture proof that sex differences will never be obliterated; that God never intends men to develop female characteristics, or women to develop male characteristics, so that both become alike; but that restored mankind shall forever continue male and female as God created them at the beginning. The perfect man Adam was a male exclusively, requiring the perfect woman Eve, who was a female exclusively, to complete his nature in order that God might pronounce them "very good;" and as men and women in Paradise Restored will be brought back to the perfect condition of Adam and Eve before the Fall, it follows that in Paradise Restored men will "not be good alone" but each will require a perfect woman "answering to him" to complete his nature. The only complete human being is a mated pair, and for this reason the number of boys and girls born is about equal.

292. **A Peculiar Law.**—In Deuteronomy 25: 11 an extremely severe penalty is pronounced on one who inflicts an injury on the special organ of a man. It

seems strange that such an unusual and apparently unimportant law, having so severe a penalty attached, should be preserved for over three thousand years in the Bible. The only reasonable explanation is that it is a prophetic type intended to teach the great importance to human nature of the distinctive organs of the sexes. It teaches that they are so essential to human nature that it was a capital crime to injure them even in self-defense. The very nature of the human male depends on these organs, and they are also necessary for his bodily welfare. An injury that would destroy them would make his nature so defective that he would be unfit for everlasting life. Such is the lesson taught by this typical law; but it does not follow that men who have been deprived of these organs, or of any other member, will be debarred from everlasting life on that account, because the work of Christ in the Millennial Judgment Day will be to restore all defects of body acquired in this life and to heal all diseases and infirmities.

293. **The Law of Uncleanness.**—A superficial view may give a wrong impression in regard to the meaning of the term "unclean" as applied in the Levitical law to sexual things. The Hebrew language had great poverty of words, and the Hebrews used one term to mean a great many different things. The English language has a hundred times as many words as the Hebrew of the Bible. The term "unclean" in the Bible often has the sense of "sacred," or "set apart" for some special reason, or for some special purpose. In these cases it has much the same meaning as our word "taboo," adopted into the English from the Polynesian languages of the South Sea Islands, which means separated from common use, not to be touched by the people. By the law of Moses a woman at the time of her menses, and also at childbirth, was

said to be "unclean" or separated; that is, she was set apart as sacred or "taboo"; but this did not mean that there is anything vile or wrong about menstruation or childbirth. Childbirth is always spoken of in the Bible as something honorable and desirable. The mother of our Lord was made ceremonially unclean by His birth, but it would be preposterous to claim that the birth of Jesus was something vile. (For further discussion on the law of uncleanness, read the twelfth and fifteenth chapters of Leviticus.)

294. The custom of setting women apart as sacred or taboo at the menstrual period did not originate with the Levitical law, as shown by the case of Rachel. (Gen. 31:35.) Because Rachel was menstruating, or pretended to be, Laban did not dare to touch her or the saddle upon which she was sitting. The custom of setting women apart at their menstrual period came down from the earliest times, and prevailed widely among primitive peoples. By many primitive peoples a woman when menstruating was supposed to have some special qualities and even to have magical qualities. This ancient custom in regard to women was placed in the Levitical law, as was the case with some other old traditions, such as circumcision. No doubt it was adopted because there was a good reason for it. Girls and women at the monthly period need rest and quiet and special care, and the ceremonies of the law gave them the attention they needed. The regulations given do not imply that there is anything derogatory about the sexual life of women, but just the opposite. They imply that there is something special and sacred about womanly sexual functions deserving of special consideration, and that women should have more tender treatment when performing these functions than at other times.

295. **"When Love Comes of Age."**—As sug-

gested by the attention given to it in the Levitical law, young girls should be taught when they reach the age of puberty and the menses develop, that there is something beautiful and honorable about this physiological process. It marks the period "when love comes of age;" it is the rosebud bursting into full bloom; it is the badge of honor which shows they will be permitted to share with God in His mysterious work of creating new beings. Menstruation is a specially human function in which the lower animals are not permitted to share. There is one primitive custom that should be revived. In the early ages and among primitive peoples young girls were paid special attention and received special honor when their menses developed. They were given information and instruction in regard to its meaning, and in regard to the future relation to the other sex which it involved. The instruction was given by the women and was practical and detailed.

296. **Family Life in Paradise Restored.**—The Scriptures are our only source of information about the future life; and from them we learn that in Paradise Restored, where the future life of the great majority of mankind will be lived, men will be united pairs, not separated individuals. There all mankind will have homes and each family will consist of two persons. This does not mean that they will live lonely lives. On the contrary, all mankind will be brothers and sisters who live in happy association and, in addition, each pair will have some friends with whom they will associate more intimately than with others. The children they have reared and the friends who have been dear to them in this life, will probably be among these most intimate associates. The pair will forever be supremely interested in each other but their mutual love will not hinder them from loving all mankind,

because connubial love which unites the sexes in pairs has in it the elements of all the other affections. In it there is the highest degree of friendship and parental love. (*See* par. 129.) Connubial love teaches unselfishness, altruism and regard for the well-being of others. The love which causes husband and wife to devote themselves so largely to each other will also fill their hearts with all the social affections. While loving each other supremely, their mutual love will at the same time encourage and train them to bestow affection on friends and neighbors, and the whole brotherhood of man.

297. In Paradise Restored mankind, both male and female, will have occupations and duties which will take them out among their fellowmen, helping them and serving them, or joining with them to study and declare the wonderful works of God (Ps. 118:17); but each united pair will have their own home to which they can return at the evening hour for quietness and rest, sitting under their own vine and fig tree. (Mic. 4:4.) The social part of man's nature requires association with his fellowmen, but every man also requires an opportunity to be by himself apart. (Mark 6:31.) If mankind consisted of individual units, this retirement would have an unsocial appearance and would cultivate a tendency to selfishness, but as the unit is a pair, selfishness will be banished, even in the retirement of man's own abode, by the presence of his other self. He will have no self-centered joys or thoughts, because he will share everything with the dear being who completes his nature. Home will forever be the dearest spot on earth. Death will never break it up and old age will never bring decay to its lord or wither the beauty of the gentle goddess who presides over it.

298. **Home, Sweet Home.**—When we learn

from the Scriptures that the restored earth will be a place of homes and domestic happiness, it makes the future life real to us and shows how well it will be adapted to the nature with which, in His goodness, the Creator has endowed all men and women. Paradise will be very different from the stock pictures of heaven, with angels sitting on damp clouds, playing golden harps. Mankind must have homes, for without a home human nature is not satisfied. "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head." (Matt. 8:20.) This is the only expression of regret uttered by our Lord in all His weary and troubled life: it was an expression which was wrung from His heart by the thought that He had no home. We see how restful it was for the perfect man, Christ Jesus, to share the home life of His intimate friends, Mary, Martha and Lazarus; and perfect men in Paradise Restored will not be so deprived. It would not be heaven on earth if it were not a place of homes. Even in this evil, sin-cursed Age, where everything is imperfect, men find the greatest earthly happiness in their homes. They cling to them with a fixed interest which they show in nothing else. If even a moderate degree of harmony prevails in the home "a charm from the skies seems to hallow us there." Paradise Restored will not be peopled with isolated, sexless personalities, living alone like men in camps. It will be a world of perfect homes and throughout all eternity "love will be found the sweetest song of all."

299. **Polygamy.**—The Scriptures and nature combine to teach that natural and perfect marriage, such as God designed when He created man perfect, is the permanent union of one man with one woman. If there is more than one wife in a family there cannot be that perfect faith, confidence and harmonious

intimacy which is such an important part of marriage. It is only between two human beings that absolutely confidential relations can be established at one and the same time and place. If there are more than two present some degree of restraint always prevails, as stated in the proverb, "Two is company but three is a crowd." The number of boys and girls born is nearly equal and therefore the general practice of polygamy is impossible. As a matter of fact, polygamy never has been the general practice in any country or among any people, either civilized or savage. The practice has always been limited to the rich or powerful. If polygamy were to be made legal in the United States very few would or could practice it.

300. In Chapter II we have seen that husband and wife become united and form one being, the wife partaking of the husband's body and nature. For this reason it is improper and unnatural for a woman to unite her body with more than one man by means of sexual intercourse and child-bearing, because so doing causes a mixture of natures which is an abomination unto God. But the husband's body and nature are imparted to the wife, and not the wife's to the husband. Therefore it was possible for God to permit Abraham and other Old Testament worthies to have children by more than one wife. The husband's body and nature is not affected by union with two or more wives, and undoubtedly God approved of polygamy in exceptional cases. This proves that there is nothing inherently and essentially sinful in a man's having two wives, as Moses, Abraham, Jacob and others had. Polygamy in this country is a legal crime, but those who insist that it is a natural crime either do not understand the physiology of the union of the sexes, or do not think clearly, or are trying to be more righteous than God, or else wish to

"Compound for sins they are inclined to
By damning those they have no mind to."

301. But it is important to remember that these Old Testament worthies had two *wives,* not one wife and a paramour. There is a form of polygamy which prevails extensively at the present time, and in this country, which *is* immoral. I refer to married men who have intercourse with other women than their wives. This form of polygamy is much worse than plural marriage, yet we enforce strenuous laws against the Mormons and ignore the other. Another very objectionable form of polygamy is one that is legalized by our divorce laws and extensively practiced. This consists in having one wife after another in succession. Widows and widowers are permitted to marry again. It is a practice out of harmony with ideal marriage but has been made necessary by the prevalence of death in this "present evil age." When the time comes for curing all evil the Lord will make the provision which may be required to remedy any harm done by the remarriage of widows.

302. **The Change of Life in Women.**—The last change which takes place in the process of a woman's development is "the change of life," known by the medical term, "the menopause." At the age of forty-five to fifty years menstruation naturally ceases and the woman is no longer capable of bearing children. This change, like menstruation itself, is a peculiarly human condition, not shared by the brutes. (*See* par. 288.) It is a provision made by the Creator in order to fit the human race for everlasting life on earth. To those who regard the production of children as the only purpose of sex and marriage, the menopause seems to be a degeneration and an evidence of senility but the facts show that this is not the case, for the

menopause occurs in middle life, not in old age, and in the most healthy women. Often, indeed, a woman is in better health afterwards than before. It is not a sign of old age but is only the final stage in each woman's development and a natural and physiological process.

303. The menopause fits a woman better for her permanent rôle as a wife, a rôle she will continue to fill in a life without end in Paradise Restored. Even in this life, although it stops her production of children, it makes her more fit for her part as a wife. She has completed her duty in respect to child-bearing, and the bearing of one or more children has completed the development of her body and mind as a woman, so that there is no longer any reason for the continuation of menstruation. She has been a mother and does not cease to be a mother, but after the menopause her duties and actions are exclusively those which pertain to a wife. She is better fitted for the rôle of a wife than she was before, because her marital relation to her husband is not interrupted by periods of gestation and suckling, or the monthly recurrence of the mysterious and troublesome menstrual discharge.

304. **"Rejoice in the Wife of Thy Youth."**—The menopause, as we have seen, does not indicate senility or decrepitude and as she approaches that age a wife need not be apprehensive that she will lose her attractive feminine influence on her husband. She is still of middle age and many women are stronger and have better health after the change of life than before. After this change all women should be, and many women are, still fresh and beautiful and as charming and attractive to their husbands as when they were first married, so that the exhortation of Solomon is a reasonable one: "Rejoice in the wife of thy youth.

As a loving hind and a pleasant doe, let her breasts satisfy thee at all times; and be thou ravished always with her love." (Prov. 5:18-19; Cant. 7:3.) Her sexual appetite is not diminished and the nuptial embrace gives as much pleasure to both as in their younger days and even more, because the worry and anxiety is over in regard to the ills and dangers of pregnancy and childbirth, and in regard to the care of babies and the responsibility of rearing young children. The wife has paid her debt to the race by bringing into the world her share of the human beings who are to fill the earth. She and her husband are now free to enjoy the pleasures and advantages of the union of their bodies without the anxieties or drawbacks which were connected with it in the wife's childbearing period.

305. Their children are now grown up and have left father and mother to cleave each to his mate, and form new dual units of the race. The wife has reached and rounded out her development as a woman and as a wife. She is a complete "help answering to her husband" and henceforth they are devoted to each other and to each other only. When the condition of their hearts is such as it should be they enjoy the married relation more than ever and feel a still deeper affection. In cases where death separates them, the survivor is more bereaved and distressed than when a young or middle-aged pair are separated and feels the loss longer. There are no sadder cases of bereavement than those when, after a wedded pair have passed their lives together in comparative harmony, and have become completely united in one flesh, one is taken and the other left. Oliver Wendell Holmes describes the sad lot of the old man, when left alone, in his poem, "The Last Leaf."

"The mossy marble rests,
On the lips that he has pressed,
In their bloom.
And the names he loved to hear
Have been carved for many a year
On the tomb."

When a young or middle-aged man or woman loses his mate he can often marry another to take the place, to a greater or less degree, of his first love; but this resource is denied to the old man or woman. It should be noted that when a young or middle-aged person is bereaved of a mate, it is not derogatory to the dead companion if the survivor chooses another. On the contrary, it is evidence that the first mate was congenial and the marriage a happy one and the survivor therefore does not hesitate to enter the bonds of matrimony again. If the first marriage had been a failure the bereaved would be more apt to avoid a second one.

306. The menopause is the last change which occurs in the bodily development of a woman. It is a change which does not add anything new. It is the elimination of a function which has served its purpose and is no longer needed. In the female the human plant blossoms at puberty. The fruit-bearing period extends from about the age of twenty to thirty-eight and at forty-five it finishes its cycle of changes by dropping the reproductive function. Henceforth the woman is a finished product of creation, the completed female half of one of the dual beings of which the human race is composed. Now she belongs exclusively to her husband and he to her. Before this they had a duty to perform to the race in fulfilment of God's command to be fruitful and replenish the earth. Now that duty has been done so henceforth in their

sexual relation the pair belong solely to each other and exercise the functions of a sexual dual unit, or "one flesh," for their own mutual benefit, and not for the race.

307. **The Marital Relation to Continue.**—With the cessation of child-bearing man and woman do not cease to be husband and wife. They do not cease to be one flesh and the union of their bodies in the marital embrace continues because it has other important purposes. It constitutes the essential part of marriage; a man and a woman who do not have intercourse are not husband and wife, even if legally wedded, but merely companions. Intercourse is the physiological function of the dual unit (of the one body) which they form, and it is essential for the healthy and normal existence of this "one body" that it should exercise its functions, just as the organs of the individual body cannot be healthy unless they exercise their normal functions. Hence intercourse continues between the pair in this present life until the decay of old age, that is the approach of death, deprives them of their vitality; but in the renewed youth, which after the Resurrection will come to them in Paradise Restored, there will be no death to separate them, nor any old age to cause decay.

308. As we have seen, the laws and regulations given to Moses are prophetic types of the laws and regulations for mankind in the Millennium and in Paradise Restored and the fact that there is so much about marriage and its function in these laws shows that the marital relation will continue in the future life on the restored earth, where redeemed and perfected mankind will exist as married pairs. Therefore, as intercourse is an essential part of marriage, it must also continue. If intercourse ceased men and women would not be married pairs, but merely com-

panions. Restored mankind will be perfect men and women and will possess the organs which constitute them men and women; thus the use and exercise of these organs will be necessary in order to maintain their health and physical well-being, just as all organs must be used and exercised, or they will decay and become diseased. All beings are intended to act in according with the nature God has given them, and therefore husbands and wives in order to be normal will use the sexual parts of their natures.

309. **Other Purposes Besides Reproduction.**—Those who claim that sexual intercourse has no purpose except that of reproduction of the race take a very superficial view of the marriage relation. They fail to understand the nature of man and are ignorant of the full reason why God created man male and female. (*See* par. 26 to 31.) One important purpose of intercourse is to manifest affection by the highest and most exquisite form of contrectation. (Par. 21 and 22.) A second purpose is to satisfy a God-given appetite. The sexes are endowed with a desire for the union of the bodies of husband and wife, quite apart from the desire for offspring. In fact the desire for offspring is seldom consciously present. This appetite can be normally satisfied only by intercourse, just as the appetite for food can be satisfied only by eating. The satisfaction of all natural appetites is beneficial to the individual, and the satisfaction of the natural appetite for sex is beneficial in several ways to the two individuals who form the pair, one of which is the good effect of the husband's secretion on the wife. (Par. 55.)

310. Begetting children is an important object of the union of husband and wife, but it continues for only about twenty-five years of the wife's life, while the other purposes continue forever. Still another ob-

ject of intercourse is the important influence it has in giving the united pair a feeling of harmony and of personal interest in each other, such as can be secured in no other way and such as can exist between no human beings except husband and wife. Again, the closest personal contact and association is necessary in the marriage relation, and intercourse keeps up the interest and enjoyment of this close personal contact; it freshens and renews the affection and keeps it on a high plane of romance and poetry. Every meeting in the marital embrace is an occasion on which youth and courtship is renewed and it never loses its interest to a loving pair. Finally, the activity of the testicles is necessary for the well-being of the husband on account of the hormones they produce (par. 56, etc.) and the exercise of their natural function in sexual intercourse is needed for their healthy activity.

311. In Paradise Restored all women will be past the change of life. A woman's ovaries produce hormones that are very important for her system (par. 57), but after the change of life the ovaries cease their activities and it is a benefit to the wife to receive by means of intercourse, the product of the husband's testicles to supplement the supply of internal secretions from her own glands, such as the thyroid and others, whose increased action compensates for the loss of the ovarian hormones. That married women often pass through the change of life with less disturbance than single women is proof of the beneficial effect of the husband's secretion. The secretion of the testicles is the richest and most vital secretion formed by the human organism. It is produced in a quantity and with a regularity greatly exceeding the need for procreation, (par. 55) and this fact alone is evidence that it serves other useful purposes. It is well known that it has important uses in the system of the hus-

band; so it is reasonable to suppose that it is absorbed from the vagina and benefits the wife also. The bodies of husband and wife form one body and the husband's testicles belong to his wife as well as to him. That the wife feels a desire to receive the husband's secretion (apart from the desire for children) is an evidence that it is beneficial to her, just as the desire for food is evidence that food is beneficial. Some physiologists have noticed the analogy between the semen, secreted by the testicles, and the milk, secreted by the mother's breasts. The mother's milk glands furnish a secretion which the infant receives into its body while the husband's testicles furnish a secretion which the wife receives into her body.

312. Intercourse is beneficial, when practiced within physiological and psychical limits, because of its physiological and vital effects on the pair and also because of its effects on their minds and hearts. It gives them an intimacy of body and heart and a closeness of affectionate relationship which they can have in no other way. It increases and cements their affection and continually renews it, binding them together in a union such as exists between no other human beings. The touch of affection (contrectation) is needed to keep affection fresh and vital: therefore contrectation will be needed in Paradise Restored as well as now, and contrectation is not full and complete without intercourse at intervals as its full manifestation. When everything is considered it is reasonable to conclude that throughout the unnumbered ages of life everlasting mankind, united in pairs by wedlock, will be united in body by the marital embrace as they will be united in both body and mind by love.

THE STORY OF MAN AND WOMAN

BOOK II

IX

A CHAPTER FOR YOUNG PEOPLE

"When a lady and her lover—
With no meddler to discover—
And the flowers are gently folded,
And the grasses lightly wet,
Thro' the chastened light go straying
Like two children gone a-Maying,
They're about as near to Paradise
As mortals ever get.

"When hand in hand together
Thro' the placid summer weather
They turn their backs a little while
On failure and regret,
And linger there sweet-hearting
While the daylight is departing
They're about as near to Paradise
As mortals ever get.

"I am old, but I was younger,
And I feel a strange heart-hunger
When I see a happy couple,
Such as you have sometimes met:
And I know that if their bliss is
Spiced with half a dozen kisses
They're about as near to Paradise
As mortals ever get.

"God protect them, Heaven bless them
From the storms that may distress them,
From the skies that may be stormy
Or the winds that will be wet.
Till their spirits thrill and tremble
When the Lord's redeemed assemble,
They're about as near to Paradise
As mortals ever get."
Arthur Goodenough—Springfield Republican.

313. **Boys and Girls.**—One of the most important reforms needed is the correction of the perverted ideas which modern people have about sexual matters, and the false modesty which prevents a free consideration of these things; combined with the low and depraved way of thinking and talking about them which is so common. The minds of the children and of the present generation of men and women need to be educated in order to give the sexual organs and the sexual relation their true place and value in accordance with their importance in human life. On the one hand, all lewd and low talk or thought about them must be banished while, on the other, we must learn to think of them purely and to talk of them frankly and freely, whenever a proper occasion arises. Ignorance on this subject must be replaced by a correct and respectful knowledge. Each sex has been kept in too much ignorance about itself and about the other sex. Instruction should commence in early childhood.

314. Families usually consist of both boys and girls and the natural condition is that from infancy they should be allowed to know the difference and distinction between their sex organs. Small children of both sexes should be dressed and undressed together and bathed together, so that the difference in their organs and in their natures as male and female may not be a

mystery to them, which after puberty, when their sexual natures awake, will lead them to indulge in harmful and prurient curiosity about the other sex. At an early age all children have a natural and reasonable curiosity about such things and every mother should then inform both boys and girls about the general facts concerning sex and the birth of babies. No false statements should ever be made concerning these things.

315. Before puberty boys and girls prefer to play separately to a great extent but they should play together at times so as to be well accustomed to each other; and they should have enough knowledge of the difference which sex makes between them to understand the respect which each should pay the other. They should be taught that no frivolous or vulgar references to sex or to the sex organs are to be allowed; and the reason given for this restriction must be not that there is anything naturally vile or shameful about the sex organs, but that these organs are too sacred and important to be thought of lightly or lewdly. They should be taught that the organs must be kept covered and concealed in all mixed company, not because they are shameful, but because of their sacredness and importance; and also because they are "our uncomely parts," as the Apostle calls them, and are not intended to be exposed except to those whose intimate relation makes it proper.

316. **Instruction in True Modesty.**—Boys and girls must be taught modesty, but at the same time be given to understand that the sex organs are as proper and decent as the stomach or liver. As one of the early Christian Fathers wrote, "We should not be ashamed to name what God was not ashamed to create." It is not polite to talk about our stomachs or livers except when there is a reason for so doing, but

when there is a proper occasion for talking of them we feel no shame or embarrassment about it. If people were properly educated it would be the same way in regard to the sex organs and sex matters; only medical men have this training now. These organs are "our uncomely parts" and for that reason are to be concealed, but the Apostle says in I Corinthians 12:23 that we bestow more honor upon these parts by clothing them, and it is a fact that they are highly honorable. They have special honor because they are the organs which unite husband and wife in their romantic relation and which enable them to "work together with God" in the creation of new human beings.

317. Small boys and girls will sometimes inspect each other's organs, or even play at sexual intercourse, but usually out of curiosity and lack of instruction and not from mere viciousness. Therefore all children should have warning about this from their mothers and be instructed about the reserve which true modesty requires when mingling with the other sex; and care should be taken to give the true reason for this. However, it is only false modesty which extends this reserve and concealment to other parts of a girl's body. There is no good reason why a girl's arms and legs, or neck and shoulders should be concealed any more than a boy's and there is no reason at all why a boy's limbs should be concealed. From infancy boys should be accustomed to seeing their little girl playmates display their arms and legs freely for they then would have no improper curiosity about them as a concealed mystery when they reach the age of puberty and nature impels them to take an interest in girls which they did not take before. Beside the moral advantage of discarding the prudish and unreasonable fear of exposing the human body to view, there are hygienic reasons for letting the surface of the body of boys

and girls and men and women have free access to the air and light. It is now well-established that exposure of the naked body to the air and sunlight is very important as a means of maintaining health, and a very efficient remedy in the treatment of disease. The skin is not a mere wrapping for the body. It is a highly important vital organ and the Creator intended it to have free access to the air and sun; but in modern times through prudery and false modesty it has become the custom to smother it with clothes, until it acquires a sickly white color like a potato sprout in a dark cellar.

318. **Childish Love Affairs.**—There should not be much talk of love and marriage in the presence of children, or by children, lest their sexual emotions be aroused before the natural time. On the other hand, children should be given some judicious instruction on sex subjects, treating these subjects in a respectful way, emphasizing their importance and never touching them lightly or lewdly. They should be taught to look forward to love and marriage as something highly interesting and important that must not be trifled with. Children from the age of eight to twelve often pick out mates, form attachments and talk of marrying when they grow up. These attachments are natural and do no harm. It is very seldom that such affairs continue after puberty and lead to marriage. Parents and other grown people should not pay much attention to them, either to encourage or discourage this playing at lovers and sweethearts. While these childish love episodes are of the nature of play, the children do not consider them play. They feel very much in earnest at the time, but usually soon forget it.

319. **Almost Fourteen.**—As boys and girls reach the age of puberty, usually from thirteen to fifteen, they should receive pretty detailed and practical in-

struction about their sexual organs, the sexual nature, the mating of men and women and the birth of children. Parents often feel a delicacy about giving such instruction to their children after they reach this age, but if so they should see to it that it is given by others. Mothers could exchange duties of this kind for their girls and fathers for their boys; or perhaps it might be still better to have the instruction given by the family physician or the teacher. There are books that are suitable for putting into the hands of young people to instruct them on these important subjects. They should be taught something about the anatomy of the sexual organs as well as their physiology. It is unreasonable that the school textbooks on physiology should omit all reference to the sexual system, when it is of the highest importance that all young people should have a knowledge of it. On the subject on which the pupils need physiological instruction more than upon any other they get none at all from school books. Some of the more enlightened communities are giving high school pupils special instruction on sex. It is not within the scope of this book to give lessons in anatomy and physiology, but in the appendix will be found some information about books dealing with these subjects.

320. All boys and girls should be given a correct knowledge of the sex organs, love, marriage and the birth of children, early enough to prevent their minds from being filled with impure, vicious and false ideas about these things by the unclean and false information they get from their companions or from low-minded grown people. Children of twelve or under can get this information from their parents, since it is not necessary that they should know details and a knowledge of the mother's part in reproduction is sufficient in their case; but when the change of puberty occurs and fuller knowledge is needed, it will often be

more satisfactory if the instruction is given by books, or some suitable person other than the parents. Girls should know what is taught the boys and vice versa.

321. **Puberty and the Menses.**—At the age of thirteen to fifteen the sexual organs make rapid progress in their development, as does also the sexual part of human nature. The girl child then becomes a maiden and is a very different person from what she was before. (*See* pars. 57 and 66.) In girls the appearance of the menses, or monthly discharge of a sanguineous excretion from the uterus, makes a very distinct sign of the great change which has occurred and which affects her mind and disposition as well as her body. The menses puts girls to some inconvenience which their brothers escape but they, as well as their brothers, should be taught that it is an honor to the girls and gives them womanly dignity as a sign of approaching maturity and capacity to participate in the great human functions of love, marriage and maternity. (Pars. 295 to 297.)

322. **An Interesting Age.**—At this age of fifteen a girl is a very interesting piece of humanity. She combines the innocent charm of childhood with the attractiveness of budding womanhood as she stands "where the brook and river meet."

"I should like to have known you, Dear, then,
At the wonderful age of fifteen;
Little rosebud so white,
Opened up to the light,
With the innocent grace of a queen:
With the baby lines still in your face,
And the dimples that danced just as when
Little sunbeams at play
Laugh and then race away—
I should like to have known you, Dear, then."

Paul T. Gilbert—Cartoons Magazine.

The young girl should enjoy this carefree period without being subjected to the attentions of the other sex, which they may be tempted to offer her, because at this delectable age girls develop more rapidly, both sexually and socially, than do boys. A girl at sixteen is generally as fully developed as a boy at nineteen, especially in things pertaining to love and courtship. At sixteen a girl often feels that she is a "young lady" and is often courted and has "beaux" to pay her attention, while a boy at this age is still a boy and if he is a natural boy and not spoilt in sexual matters, he will feel shy in the presence of young ladies and think that he is too young to court them. He does not catch up with the "sweet-sixteeners" until he is nineteen.

323. **"Girls, Go Slow."**—The girl at sixteen may feel that she is old enough to have male company and be courted but parents should restrain this inclination. The budding girl should be allowed to mingle freely with boys of her own age and attend school where both sexes are together but, as a rule, she should not have older young men pay court to her, or receive boys as beaux and "sit up" with them, until she is eighteen or nineteen. Still, there can be no hard and fast rules made to apply to every girl: each should have the treatment suited to her. Some girls at sixteen are as capable of properly conducting themselves with admirers and of making decisions about them as other girls at nineteen. The general rule, however, should be for young girls to "go slow" with the opposite sex until sufficiently mature. One reason for this is that a girl of fifteen or sixteen is not yet capable of selecting a life-mate that will be congenial to her, and the attachments and the engagements made are commonly broken; then later when she finds her true life-mate it is a matter of regret to both of them that she

allowed the intimacies of courtship and betrothal to another at the tender age that is so interesting in a girl. She should remain a natural girl and not try to become a woman at a time when she should be exclusively girlish.

324. There is no prettier or dearer sight than that of a young girl of fourteen to sixteen, with simple dress, flowing hair and free limbs, unspoilt by parties or beaux or any attempt at being a "young lady," whose thoughts are directed to pursuits which develop a healthy body and to studies that train her mind and who, although she may dream dreams of a rosy future with the young knight "who will come a-courting me," is willing to wait patiently until she is more mature for the realization of her vision. When she finds the right young man and marries him it will be a great satisfaction that her two or three years of budding womanhood were spent in this natural way, without any hothouse forcing of her sexual emotions or allowing the bloom to be rubbed off her young charms by a premature engagement.

325. **The Test of Contrectation.**—But it does not follow that a girl should have no admirers except the man she marries. Her husband will take more pride in her if he knows she was charming and attractive enough to win the attention of others as well as himself. This will prove to him that her beauty and charm are realities and not a mere delusion of his affection. Also, she needs the experience which the attentions of different young men give her in order to determine what kind of man is congenial to her. I believe there is an advantage in the American custom of "sitting up," when the young couple are allowed to spend an hour or two without a chaperon. Two persons when alone, "under four eyes," as the Germans say, have a better opportunity to become acquainted

and learn each other's character and disposition, than when in the presence of a third person. It is only when two are alone that they are candid with each other and unreserved. It is the young lady's place to see that no liberties are taken beyond sitting side by side with an arm around her waist and a possible stolen kiss; but she needs this much in order to test whether the young man's contrectation is agreeable to her or not. She should not allow a young man to have her company for more than two or three times unless there is good prospect of a marriage engagement. (Par. 21 and 22.)

326. No girl should think of marrying any man whose close personal contact is not agreeable to her, no matter how desirable he may seem to be otherwise, for marriage means a lifetime of the closest personal contact. Long after Robert and Nelly were married he once asked her what was her reason for accepting him in preference to any one of two or three other admirers all of whom, to general appearance, were as desirable as he. After a moment's reflection she answered, "When I was with the others I always felt that I wanted to get away from them but I never felt that I wanted to get away from you." This answer stated the psychology of the matter exactly. Unless there is an attraction of personal, bodily congeniality between the couple they should not marry.

327. In order to test their contrectation it is not necessary that there should be any coarse or immodest personal familiarities. A young man who has the right kind of love for a girl, the kind that will last and make her happy, and not mere animal desire, will not insist on any personal familiarities beyond the simple ones mentioned above. A girl is very unfortunate in her choice if she has accepted a lover who persists in soliciting anything further, for it is a sign

of a low form of love and of a selfish disposition; but in any case it is the girl's place and duty to set the limits of her lover's personal privileges, and in this she must be very strict and unbending. For one reason, one additional privilege will not satisfy him but will only lead to the demand for more and more intimate privileges, until there is reached the limit of personal contact, which is only proper after marriage. Another reason is that by allowing too intimate caresses she cheapens herself and lowers herself in his esteem. It will reduce the value he will place on marriage, if it contains no prospect for greater intimacy and pleasure than courtship and engagement afford him. Then, too, he may tire of a girl with whom he is too familiar and wish to make a change for the sake of variety.

328. **A Girl's Charm and Value Enhanced by Reserve.**—A girl makes a great mistake if she thinks she can please her lover and bind him closer to her by allowing him personal privileges before marriage, no matter what declarations to the contrary he may make. The effect is just the opposite. Her weakness will only weaken his attachment to her and even if he keeps his engagement and marries her, the recollection of the freedom she permitted will be a source of suspicion and jealousy to him, for he will think that if she was "easy" with him perhaps she was the same with others. Even the rakes, who would seduce any woman if they got the opportunity, when choosing a wife pick the girl who was firm and unyielding and showed a real resentment and indignation if any attempt at undue familiarity was made.

329. The same rule holds good when a girl associates with young men who are not lovers. She must permit no personal familiarities, and must emphatically resent them when offered, if she wants to make

herself appear valuable in their eyes. She must show that she does not hold herself cheap, and that she has that self-respect and consciousness of her own value which all fine characters have. The charms of body and proofs of affection of a true woman are the most valuable thing the earth has to bestow upon a man; a high-minded and sensible girl will feel this, will appreciate her own value and give the privileges of her body and the joy of her affection to no man who does not pay the price which God has fixed for this pearl of great price, namely, a love pure and undefiled and enduring for better or for worse. But, as said above, this does not mean that a girl must never be touched by any man except the one who becomes her husband. The nature of courtship and the business of selecting a mate, makes it proper and advantageous to both sexes that there should be some association and occasion for contrectation among youths and maidens in order that they may find their true life-mates, and have an opportunity to select the one most congenial to them from among their associates. In this connection girls are to be cautioned not to act "old maidish" when in company with young men, or keep on the lookout for chances to display their modesty, or be suspicious of everything a young man may do. They must act with judgment and good sense.

330. Trial courtships and "sitting up" and "kissing games" have their place in the supremely important business of mating, and dancing also, if it is of the proper kind, like the old-fashioned cotillion. A girl who has good sense and self-respect and a proper maidenly instinct, will always be able to determine what is proper and what is not proper in her social intercourse with the other sex, and will not need to be kept under a glass case in order to preserve her vir-

tue. Experience is necessary to test character and develop standards along sexual lines as well as in other things.

331. **Selecting a Life-Mate.**—When a girl reaches the age of eighteen or over the most important business before her is the selection of a life-mate. Her feminine nature, as well as established custom, requires her to act a relatively passive part in this; yet her part is important. At the Creation God made a pair. I believe He has created the whole human race in pairs and that each girl has a mate intended for her; as the Scotch song has it, "Every lassie has a laddie," and if social conditions were perfect she would always find the right one. Under present conditions many young men find obstacles in the way of an early marriage. They may find their real mates, but fear to marry until they become older and are in better financial circumstances, so the well-mated pairs drift apart, later to unite with others to whom they are not so well adapted. It seems to me that the wiser course would have been for such couples to take the risks of poverty and some hardship, in order to be joined with mates who are their real affinities; because getting rightly mated is more important for their welfare and happiness than a large income. I feel sure that the young men and women who are trying to do the will of God and to serve Him loyally, are providentially guided in the selection of a mate, and if they ask in faith for His guidance and "marry in the Lord," they will be kept from making any serious mistake in this all-important matter. I also think that many couples who do not live happily may after all be well-mated and their disagreements caused merely by the imperfections of temper and disposition to which our fallen flesh is heir.

332. A young man may very properly "fall in love"

with a girl toward whom he feels drawn by an instinctive feeling of affinity and can commence an active courtship in an endeavor to woo and win her; but a girl cannot do this in regard to a man to whom she feels attracted. She can do nothing until the man takes some action toward her. For this reason every sensible girl who is well endowed with the feminine instinct, is careful not to let herself develop an affection for any man until she sees good evidence that he is attracted to her. "She must not think until she is sure she is thought of." However, the Creator has not left maidens helpless in this matter. He has endowed them with instincts and intuitions and many attractive and alluring ways which enable them to do much toward developing in the man they wish to attract, an interest in them.

333. To this end coyness and reserve on the girl's part have a much more attractive influence on the man than boldness and an open show of preference for him. Unless he has first developed some affection for her, for a girl to let him see that she desires him to court her has a repellent influence on the average man. If the girl has the proper feminine instinct and tact she will find ways and means by which she can, while apparently avoiding him or ignoring him, really attract him to her and arouse his interest in her. She can skilfully and tactfully arrange opportunities for him to be in her company and get acquainted with her without letting him discover that she has any special desire for this. When she has had an opportunity or two for an interview with him, her feminine intuition will detect whether there is any prospect that he will develop friendship and then love for her or not. Once she finds that he has a mating interest in her she will not need to be so cautious. If his affection for her has been aroused he will now be

pleased to find evidence that he has found favor in her eyes. But she must be careful to show her favor tactfully and with more reserve than boldness.

334. The purest, deepest and most enduring affection for his chosen one is not shown grossly by a man in attempts at affectionate personal familiarities, or shown openly by premature declarations of love and the use of terms of endearment. His kisses are "in his eyes" and he shows his affection by means of looks and actions, by thoughtful attention and tender tones that thrill with love. A girl will often be able to see that a man is in love with her before he speaks a word or performs an act of open affection. When she discovers this she can then meet him half-way without lowering herself in his esteem and can encourage him to commit himself to her by word and engagement; but she must always show reserve and self-respect and not make herself cheap. If a man does not declare his love and ask for an engagement to marry within a reasonable time after he has been granted the privilege of courting her, as a rule the only safe and wise course for the young lady is to inform him that he must cease his attentions to her. It is very foolish for a girl to allow a man to wait on her for months as her "steady company" if he does not make an engagement of marriage with her. If her statement that he must cease his attentions does not bring him to the point of a declaration of love and a desire for marriage, she will be better rid of him.

335. **Animal Desire Not the First Stage of Love.**—The desire for sexual intercourse does not belong to the first stage of love between the sexes. (Par. 30.) The influence which first arouses in the heart of a young man the feeling of love for a chosen one among his girl associates is the instinctive feeling that he is defective without a mate "answering

to him." This feeling is instinctive and is not expressed in words, or even formulated in thought. He cannot explain why but he feels an impulse drawing him to her and realizes that she is the one person in all the world who will satisfy what is lacking in himself. And in this impulse, if it is the real connubial love, when first felt, there is no thought or conscious desire for the bodily union. This is always the case if the impulse is normal and the young man not depraved by sexual vice. If the first attraction which draws a man to a woman consists of the physical desire it is proof that he lacks the real love which alone can permanently bind a pair together in the bonds of that special affection which makes them one flesh. The desire for the physical union belongs to the last stage of love, not to the first, and completes the union. This stage will always be reached, sooner or later if the affection is genuine and continues, but it does not properly belong to the first stage and the desire for it is not the conscious cause of love between the sexes at its beginning.

336. For this reason it is coyness and reserve which are the most attractive to men, and not the display of bodily charms. The public display of physical charms does not inspire real affection. The dress and actions with which a street-walker may arouse the passions of dissolute men will not help a decent girl to win a true and loving husband. Most girls know this by their feminine instinct and their natural feeling of modesty, but some make the mistake of going beyond the bounds of modesty in their dress on the street or at social gatherings. While it is only a false modesty which insists that a girl must be muffled from tip to toe and her legs kept a concealed mystery, yet a proper and sensible decorum in dress, a certain degree of coyness and reserve and an exhibition of self-

respect are the means by which a girl attracts a true lover. It is not until the man has won the maiden of his choice and wedlock has opened the way to the unrestricted privileges of marriage, that the display of her charms of body to his sight and touch is pleasing to him and increases his affection. Then intercourse is felt to be the most natural and highest manifestation of their mutual love; but at the commencement of love and courtship there is properly no thought of the physical union, and dress and actions which appeal only to the physical feeling will not help a young woman to win a husband of high ideals.

337. Some debauchees claim that the courting of a number of girls and the practice of illicit intercourse gives a young man a better knowledge of womankind than the virtuous young man obtains, but this is as false as to claim that a man should become a drunkard and a glutton in order to know what the taste of natural food is like. The drunkard's taste becomes depraved and he cannot appreciate the natural taste of plain, wholesome food. In like manner the libertine and the "gay Lothario," become depraved in their sexual nature and do not know what the joy and pleasure of the strictly virtuous husband is in the sexual relation, and cannot learn, unless they unlearn their false impressions. The young man who keeps pure and remains loyal to one sweetheart, is the man who can best understand and appreciate true womanhood and get the highest enjoyment from the sexual relation.

338. **Proper and Improper Dances.**—Many modern dances are too much like hugging matches. These dances are objectionable, but not because it is always and everywhere improper for young men and women to be close to each other and to encircle each other with their arms. There are circumstances under

which such intimacy is proper, natural and harmless because it belongs to courtship and courtship is the needful and natural preliminary to marriage. Before entering upon the lifelong intimacy of marriage the man and woman need the preliminary test which courtship affords. But close personal contact and embraces between the sexes belong to courtship and to courtship only, and courtship is a private affair. Every properly constituted young man or woman feels that the intimacies of courtship are sacred to himself and wishes to be protected from the gaze of others.

339. The root of the evil of modern dances is that they make a public exhibition of the close personal contact and embraces of courtship. This contact is between couples who are not courting at all and who are therefore prostituting the sacred rites of courtship to mere amusement. These "close-up" dances produce such erotic emotions as are natural, proper and decent only between a pair who are attracted to each other by a real affection and who entertain an honest and sincere inclination toward a union for life. The young people are generally ignorant of the fact but, in reality, this public embracing under the name of dancing is a form of prostitution. It will inevitably take the delicate bloom off the feelings which belong to a high-minded girl, because in such dances she allows young men promiscuously to take the personal liberties which she should reserve for an accepted lover only.

340. Because a morally degenerate civilization has introduced forms of dancing which are evil, is no reason for denouncing the proper forms of the dance. The old-fashioned square dances, such as the quadrille and cotillion, were devoid of the "close-up" personal contact of modern degraded forms and there is nothing about them that need be objectionable. These

old dances were an excellent form of amusement for young people of the mating age. They gave them an entertaining occasion to meet and mingle socially, and such meetings are important for both sexes in order that they may get acquainted and have opportunities to start courtship and find congenial lifemates. In proper and artistic forms, dancing is the music of motion and is a beautiful exhibition of postures that express esthetic emotions. There is no harm in the sexes dancing together under proper conditions.

341. **Engaged Couples.**—The interval between the engagement and the wedding should be neither too short nor too long. Before marriage a man and woman should have some little time together as a betrothed couple in order to become well acquainted before they undertake the intimacies and responsibilities of wedlock, to learn gradually to adapt themselves to each other and test the compatibility of their temperaments and dispositions. If they are not suited and must separate, they should do so before marriage instead of after. During the interval before marriage it is the duty of the young lady to fix the frequency of the visits of her betrothed and not permit him to come too often. It is foolish for an engaged couple to meet together every day as is sometimes done. The girl to whom I was engaged told me that every two weeks was often enough for me to come to see her, and experience proved that she was right. Of course there were at times special occasions when she allowed me to shorten the interval.

342. Too frequent visits take too much of the girl's time from other duties and are also bad for her health. After the consummation of marriage the erotic excitement and pelvic congestion produced by the caresses of a loving husband are satisfied and

relieved in a natural and beneficial way by the marital embrace; but before marriage there is not this natural relief, and the result frequently is the development of some disorder of the female organs. This is also one of the reasons why a very long engagement should be avoided if possible. When a pair are united by love the natural course is that this love should be sooner or later manifested by a union of their bodies and this natural tendency should not be deferred too long, especially if the couple are much in each other's company. If a long engagement cannot be avoided it is better that the pair should be separated by distance and kept apart a good deal of the time.

343. The longer the interval before marriage the more careful the girl must be to keep caresses and personal familiarities within narrow limits, and the more important it is for both boy and girl to keep their thoughts of each other diverted from any desire or expectation of sexual intercourse. If chaste and reserved kisses and embraces are always looked upon as an end in themselves, and never thought of as leading to the bodily union, it will be easy for them to avoid all desire for such union and at the same time to enjoy their association and reserved expressions of affection in a high degree. This self-control and cultivation of the higher and more sentimental elements of sexual love will add value to the intimate association of marriage when the time comes for it.

344. An engaged girl does a very foolish thing if she permits her betrothed husband to have intercourse before the wedding ceremony is celebrated, because she runs a great risk of bringing on herself very serious trouble. She lowers herself in his esteem, and may cause him to leave her; then, if he deserts her, she is left deflowered and degraded. If he remains faithful and pregnancy results, his death before

marriage may leave her in the humiliating condition of having an illegitimate child. A girl has nothing to gain and a great deal to lose by permitting prenuptial intercourse. On the part of the bridegroom, the only natural and morally right condition is for him to come to the marriage bed as free from intercourse with other women as he expects the bride to be from intercourse with other men; but under the abnormal conditions prevailing in "this present evil age" sexual vice and depravity are so common that only a small minority of men have totally abstained from illicit intercourse, so that if all girls should refuse to marry any man who had been with other women, only a few girls could obtain husbands. There are conditions under which a bride can properly condone the lack of virginity in the bridegroom. (*Cf.* par. 48, etc.)

345. It is one of the sad elements of the present reign of sin and evil that pure girls must in many cases marry men who are not pure. The bride may overlook the fact that her bridegroom is not virgin like herself (as she would have to do if he were a widower) but in no case should any girl marry a man unless she has good and sufficient evidence that he is free from venereal disease of all and every kind. Otherwise he may bring on her a fate worse than death. (*See* par. 178.) Venereal disease now prevails so extensively in all civilized countries that even the most respectable and religious man may be open to suspicion and should of his own accord satisfy his betrothed that he is free from disease. This ought to be required by law before a marriage license is granted.

346. **Wedding Journeys.**—The custom of starting on a journey immediately after the wedding ceremony is a very bad one and should be abolished. The

first days and weeks of the new and momentous relation in which the young couple find themselves should be spent quietly and in retirement, not in the hurry, discomfort and fatigue of travel. The wedding journey is especially bad for the bride. She is tired and worn by the care and excitement of the preparations for the wedding, and is nervous from the expectations associated in her mind with the great change which is about to occur in her sexual life. Often she has no plain and detailed information in regard to what is to occur when she first yields herself as a wife and incorrect statements may have made her apprehensive. The first few nights and days of married life often determine forever whether the couple can live happily together or not, so much depends on the harmony and congeniality of their first marital embraces and on the skill of the young husband in the art of love. The first few days should be spent quietly at home. The rush and excitement of travel, of sight-seeing, or visiting, give the worst possible environment for the all-important event of the uniting in one flesh of two souls and bodies.

347. Playing tricks and practical jokes on the bride and groom is a most idiotic practice. The young men who do this, instead of showing a sense of humor, show no sense at all; nor have they any refined feelings, or else they would not worry a young girl when her nerves are on a tension at the most critical period of her life by playing senseless tricks, putting the couple through humiliating performances and attracting public attention to the bride at a time when she should be free from all annoyance.

348. **The Boy's Part in Courtship.**—The first requisite for a boy is to have a clean mind, a mind which feels an aversion to all filthy ideas and will not permit a filthy word to soil his mouth. Filthy

thoughts and words are worse than filthy matter. To tell an obscene story about something sexual is more contaminating than eating carrion. The only way to have a clean mind is to have a clean heart and to learn that all the organs of the body are to be considered honorable. Rightly considered there is nothing disgusting or low about any of the functions of the human body. To the man scientifically trained as medical men are, there is nothing low about the functions of the kidneys, or bladder, or bowels, and still less is there anything low about the sexual organs, or any natural sexual act. Let every boy set his mind upon high things and cultivate a liking and preference for "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think* on *these* things." (Phil. 4:8.) Let him keep his mind off low things, ignoring the vulgar talk of empty-pated companions, and keep it filled instead with thoughts of his school studies and ideas obtained by reading good and useful books, such as books on natural science and on history, the lives of famous men and women, and classic works of fiction. Among useful books there are none superior to the Bible and there are none more interesting. He need not avoid the parts of the Bible where reference is made to sexual things, but need only bear in mind the commendable simplicity and candor with which all things are treated in the Bible, and that "to the pure all things are pure."

349. It is especially important that the minds of young people should be impressed with the honor and sacredness of everything which pertains to the sexual element of human nature and with the beauty and romance of the relation between boys and girls and

men and women. This relation should always be spoken of respectfully and if jokes are made about it, or any laughing, or teasing remarks, they should be pure and decent and imply nothing derogatory to the most beautiful of human relations. It is proper enough that there should be some teasing and joking and sly references to mating and love affairs when young people are having a good time together. These things have their place in the great business of selecting partners and finding soul mates but there must be nothing low or coarse about them, and nothing ill-natured.

350. **The Romantic Element in Mating.**—It is not very usual for a boy and girl who have been well acquainted in childhood and have played together or have been associated as children in the same classes at school, to form a permanent attachment and marry when they grow up, even if they have felt the childish attachment which many little boys and girls form for each other. The affection which unites a pair in marriage has a romantic element and close acquaintance and association in childhood militates against the romantic element in love. A young man usually falls in love with a girl with whom he has not been long acquainted, and who can therefore give his imagination more room to act in picturing romantic qualities in his chosen one. There is also a well-marked element in the sexual nature of human beings which makes close association between the sexes in early life a bar to the development of sexual love.

351. It is this element which makes incest repulsive, so that brothers and sisters have no sexual attraction for each other. It is the same with children who are brought up together in the same family, but who are not blood relations. A boy and girl thus brought up together from early childhood do not form a sexual

attachment any more readily than do brothers and sisters. As Prof. William James expresses it, there is developed an anti-sexual instinct which prevents the development of the desire for the sexual union. This anti-sexual instinct is of great importance in human society, where the two sexes must grow up together in the same house and family, but it is evident that the Creator arranged it so that it would be gradually developed in the human race. In the beginning it was necessary for brothers and sisters to marry because there were no others; as late as the time of Abraham this custom was in existence for we are informed that Sarah was his half-sister.

352. **His New Interest in Girls.**—At thirteen to fifteen years of age a boy takes a much greater interest in girls than he did before, but this new interest will not affect every boy in the same way. He may feel an interest in girls in general, enjoy their company and like to have a good time with them without taking a special interest in any particular one until he is several years older; or he may be "smitten" by one girl who seems especially attractive to him, conclude that he is in love with her and want her for his wife. But no matter how deeply a boy of fifteen or sixteen may feel he is in love with a girl of his own age, it is not wise for him to "make love" to her. He should not attempt to pay her any courting attention but wait patiently until he is three or four years older. The callow age of fifteen or sixteen is too early for the pair to know whether or not they are well enough suited to each other to take a step so fateful as mating for life. Moreover, a courtship or engagement at that early age seldom endures but is broken up and the pair separate when they become older. Therefore if a boy is in earnest in desiring a girl for his wife the wise course is for him to wait

before presenting himself to her in the character of a lover and suitor for her hand until he is old enough to make a better and more permanent impression upon her than a young boy is capable of doing. A girl of fifteen or sixteen is sexually and socially older than a boy at that age and she may take little interest in him then. The older young men are more attractive to her. By the time the couple have reached nineteen, however, the boy has caught up with the girl in development and is mature enough to secure her interest.

353. **Chivalry.**—I do not mean that a boy of fifteen should avoid girls. He should have their society at school, or in their homes, or at social gatherings. It is a good thing for a boy to have sisters for then he can observe feminine nature when it is not on dress parade. Association with girl cousins is also very useful to a boy. The girl cousins are in a relation to him which is a borderland between the anti-sexual relation of his sisters and that of girls who are not relatives, and toward whom he can have sexual attraction. They serve as an introduction to the wider circle of the feminine world. When associating with girls every boy should keep in mind that he should always maintain toward them the chivalrous spirit of the "knights of fable and song." However gaily he may romp with them, or laugh and joke with them, or tease them, it must always be with a spirit and feeling of respect and tenderness, and he must be careful to say or do nothing to cause them embarrassment or chagrin, or wound their self-esteem or their feeling of modesty and self-respect.

354. One thing which the boy must impress deeply on his mind is that the sexual nature which makes a girl take such a deep and all-pervading interest in the male sex, is as high above the coupling impulse of

brutes as the heavens are above the earth. In too many boys and men the sexual impulse takes the brutish form, but this is very rare in unperverted girls. In his social intercourse with girls, therefore, the boy must exclude from his mind all thoughts of the mere brutish and animal union of the sexes, for no difference how fond a girl may be of the company of boys she is not thinking of that. The hints and assertions of low-minded boys and men to the contrary must be ignored and despised. If the boy trains his mind to dwell on the higher aspects of the relation of the sexes, he can enjoy in a high degree the pleasures of the society of his girl acquaintances without developing animal desires. An early developed love for some true girl who is likely to make a suitable mate for him is of the highest usefulness to a boy in the development of pure-mindedness, and in preserving him from sexual vice. It also helps him to appreciate and enjoy in a chivalrous manner, the society of other girls beside the one on whom he has set his affection. While it is not advisable, as a general rule, for boys under nineteen or girls under eighteen to "make love" or court, it is also true that, on the boy at least, an early attachment for a good girl has a very salutary influence, and social and business conditions should be such that the engagement could take place by twenty and marriage in a reasonable time thereafter. Under such conditions there would be no reason why the young man could not come to the bridal bed as pure as he expects his bride to be. In order that marriage may be successful the two beings must become amalgamated into one. This union of hearts and the consummation of marriage should occur before growth is fully completed, while both are still in the plastic stage of life, which is twenty to twenty-three. If love and marriage occur at middle age or later, amal-

gamation usually only takes place by one of the pair doing all the conforming. Late marriages form one of the serious evils of modern life, due to wrong social conditions.

355. **Providential Guidance.**—The selection of a life-mate is the most important thing in a young man's life. It has a greater influence on his peace and happiness and the formation of his character than anything else; therefore a boy should go to the Lord in prayer to be guided aright in this momentous business. Those who desire to be loyal to God and are striving to do His will and do that which is pleasing to Him, will be providentially guided in this supreme matter and will be enabled, through Him, to find a true mate and win her love. The same is also true for the girls.

356. The progress of the affair will seem to come about quite naturally and the pair may not realize at the time that they are being providentially guided, but in after years, if they look back over the events of their youth, they will see that many things which were beyond their control, or which they did not plan, were arranged so as to bring them together. Generally a young man needs no instruction about how to win his chosen one for, if there is a real affinity between the couple, their natural instincts will draw them together; but a first essential in winning a girl's love is to feel a true and earnest, sincere and unselfish love for her. Love begets love. If a young man manifests an affection for a heart-free girl, it has a strong influence toward arousing reciprocal affection in her heart for him. Love should not be manifested in a theatrical manner, by rhetorical declarations on bended knees or wordy protestations of undying affection. If a youth has a genuine love for a girl he shows it in many instinctive ways, which the girl as instinctively understands. The tenderness that thrills in his

voice, the unaffected solicitude for her welfare and happiness, the sacrifice of his own desires and preferences for hers and the affection which irradiates his face, all reveal his feelings toward her, and when the time comes for a mutual understanding and engagement he will find the occasion and the words he needs.

357. A real love will cause the betrothed lover to deny himself the pleasure of occupying too much of his sweetheart's time with his attentions and visits, causing her loss of sleep and rest, or interfering with her home duties; and he will avoid too frequent embraces and kisses. (Par. 342.) Nor need this reserve and thoughtful consideration prevent him from showing his affection and masculinity. It is true a woman does not want to marry a man who is defective in male powers and qualities; that is, she wants a husband who has a large capacity for love. But this does not mean strong physical brute amativeness. A man may have that without real love at all. It means a large capacity and sensibility for the real human sexual love, which not only desires to possess the body of the loved one, but desires to cherish, serve and sacrifice for her; a love that dotes upon her, "loves the very ground she walks on," and that, during the betrothal period before the consummation of marriage, leaves out of mind the desire for the union of bodies. For although this is indeed the supreme manifestation of mutual love between husband and wife, it comes last in sexual love and not first.

358. **Popping the Question.**—Every young man will have his own way of asking his sweetheart to become his wife. Most couples will quietly come to an understanding without much trouble but sometimes the swain may be somewhat perplexed and nervous about it. It seems true, as has been stated

by a woman, that a girl can usually tell, after talking alone two or three times with a young man, whether or not he will be likely to develop a mating interest in her, and if there is no such probability she drops him. Young men, however, are less gifted this way and will sometimes pester a young lady with courting attentions and importunities to promise marriage, when there is no prospect of gaining her love. If a man has good judgment he can avoid this for, if a girl has a mating affinity for him, his contrectation will be agreeable to her and he should be able to detect this. (Par. 325.) But many a girl has given her affection to a man to whom, when he first commenced to court her, she had no notion of yielding herself, and therefore, if he is in doubt, a lover should not give up until he has asked her and got her decision. "Faint heart never won fair lady," says the old proverb and a girl will not have much esteem for a man who is too timid "to pop the question" within a reasonable time. But a sensible girl does not throw herself at a young man the moment he says, "Will you marry me?"

359. Both boys and girls possess the faculties of imagination and sentimentality. It is commonly thought that girls are more gifted in this respect than boys but my opinion is that the facts show it is quite the other way and that boys are more imaginative and sentimental than girls. The different parts they play in courtship illustrate this. The young man who falls in love must take action, often under difficulties, toward winning the object of his affection and he needs an active imagination to endow her with romantic qualities that give him courage and spur him on to persevere in his suit until he wins her. If his mind were dull and prosaic and he considered only the common workaday attributes of plodding feminine

humanity, he would be easily discouraged and would readily give up. The passive part a girl must act in courtship compels her to keep her sentiments and affections under control, and wait until she sees indubitable evidence of a man's affection before she allows her love to go out to meet his. Thus imagination and sentiment are suppressed, and not active on her part. She needs to exercise the prosaic faculties of comparison, commonsense and good judgment in order to decide whether it is wise to accept him or not.

360. Even when a girl feels strongly attracted to a young man who has not shown any evidence of being attracted to her, she has a faculty, which men were not given because they do not need it as women do, by which she suppresses her feelings and denies them, even to herself; and she is able to avoid thinking about them. In such a case, if the man manifests affection and courts her, love for him wells up in her heart very promptly; but in all cases a sensible and truly feminine young woman keeps her decision in reserve and her affection under control until the lover declares his love and asks for her hand. When he has done so, she still usually needs to take some time to consider and make sure that she loves him enough to unite with him for life, "for better or for worse," before she gives him the answer that will seal her fate forever; and the ardent lover must not chafe at a little delay.

361. An example from real life will illustrate what has been said above: Robert was convinced that Nelly loved him and he supposed he would receive a prompt "yes." But he did not know feminine nature then as well as he did afterwards. One summer evening, when "sitting up" with her in the "parlor" of the old farmhouse, he took her hand and slipping an arm around her waist said, "Nelly, I have something to

tell you. I love you, and I want you to be my wife sometime." Nelly blushed and cast down her eyes, submitting to his embrace, but said nothing. Robert kissed her lips saying, "Silence gives consent." But Nelly withdrew from him and shook her pretty head. Robert was astonished and exclaimed, "But you love me, don't you?" A blush, a shy smile and a shame-faced look into his eyes, answered that question to Robert's satisfaction, but she still refused the coveted "yes," saying, "I will not answer now," and fixing three months as the period she would take to consider. Robert was sensible enough and had a genuine enough love for her to wait until the time was up; and then she said, "It is 'yes,'" and kissed his lips to seal the covenant.

362. **The Course of True Love.**—No two pairs of young people are exactly alike and the details of courtship will vary in every case; but the principles which should guide the actions of lovers are always and everywhere the same. For this reason the actual facts of a normal courtship, which I know really occurred, will give prospective lovers a better idea of what those principles are, than any formal statement of them. Robert and Nelly were a real boy and girl who lived years ago, in what would now be considered a somewhat primitive neighborhood, at a time when the phonograph and telephone, the airplane, the automobile and the wireless, would have been thought an unbelievable fairy tale. But human nature was the same as now.

363. Robert had for some time settled in his heart and mind that Nelly was the girl he wanted for his wife, so one evening, at the "spelling bee" in the old schoolhouse, he whispered in her ear, "May I see you home tonight?" Coyly she took his arm for the walk across the frosty fields to her home, a walk

which proved to be the first steps on a journey for life. According to the established custom of the time, it was usual for the "beau" to enter when the couple reached the girl's home, and after the family had retired they were expected to "sit up" alone together. The beau had the privilege of sitting by the girl's side, with an arm around her waist, and a kiss was thought quite proper, even if they had never met before. When Robert and Nelly reached her door he bade her good-night without entering. He was well aware of the privileges which custom allowed, but he did not feel that he ought to approach the shrine of the goddess he had long worshiped at a distance, too abruptly. When he asked to see her home and escorted her there, his action was understood in that neighborhood to be a declaration of a budding affection and the desire to commence a courtship, and Nelly was better convinced by his reserve that his affection was pure and earnest than if he had been more bold.

364. The next time he had the opportunity of "seeing Nelly home" he entered the house, and subsequently he spent several evenings with her "sitting up," but still he did not claim the privileges which custom granted a "beau." He did not touch her person, even when they were sitting side by side alone, until the time came when he felt convinced that she reciprocated his love. Then he declared his own and took his first kiss from her little mouth.

365. During the happy interval of their betrothal he made no attempt at any greater personal familiarities than this. He was fully satisfied when Nelly sat close by his side, in the circle of his arm, where he could fondle her brown curls and take a few kisses when bidding her good-night. He felt no desire for anything further than this, because his mind enter-

tained no thought of anything more in relation to his loved one until they would enter wedlock. (*See* par. 367.)

366. **Engaged.**—The period of engagement is a very happy one for a well-mated pair. (Par. 67.) An essential requirement for a satisfactory married life is that the pair should have complete confidence in each other, and this should be established during the betrothal period. There must be no deceptions practiced, or pretenses made. The utmost degree of truthfulness must be observed between them, and no secrets kept from each other. If either or both have had love affairs with others, whether proper or improper, the story should be told now, if not told before engagement, in preference to waiting for it to be discovered after marriage, when it may cause suspicion and estrangement. Neither of them should flirt, or show favors to any other person, any more than after marriage, but if they have established complete mutual confidence, neither will feel or display jealousy on occasions when proper sociability has been shown by his or her partner to one of the opposite sex. An exhibition of unreasonable jealousy by one of the pair would be good reason for the other to break the engagement, for it is evidence of a mean and selfish disposition.

367. **Contrectation and Detumescense.**—The engagement period is a preparation for the marriage relation, but it is important for all engaged couples to bear in mind that in one particular their relation differs from what it will be after marriage, and this is in the marked difference between contrectation and detumescense. Contrectation and detumescense are two phases of the sexual relation to which the German physiologist and psychologist, Moll, gave these names. Another writer calls contrectation the affectional

phase, and detumescense the generative phase. (Pars. 21 and 31.) Before marriage only the affectional action of the sexual nature should be in operation, and this should also be the case most of the time after marriage. If the lover's mind is occupied with thoughts of kisses, or other caresses, only as an *end in themselves,* if he suppresses all thought or expectation of sexual intercourse and does not think of his sweetheart as associated with the idea or desire for this, then the longing for it will not arise and he will be able to enjoy her presence and find mutual bliss in kisses and caresses without being tormented with a desire for anything beyond them. Any right-minded lover can do this, because in the commencement of true love only the affectional element is active (par. 335), and the lover need never go beyond this phase before marriage. Experience has proved this in many cases. A lover of an ardent sexual nature may be engaged for a long period, may "sit up" alone with his sweetheart and enjoy in a high degree a proper amount of embraces and kisses, without once experiencing the physical impulse, because he never associates her in his mind with that.

368. But if the lover allows his sweetheart to become associated in his mind with thoughts of the physical union, then kisses and caresses seem only a preliminary to that and will excite desire. Instead of enjoying her presence and her endearments, and being satisfied with them and soothed by them, he will be tormented by unsatisfied desire, because the turning of his mind in that direction stimulates the secretions of his sexual glands and causes an engorgement of their blood vessels, which demands relief by the sexual act.

X

A Chapter For Married People

369. At first thought we are likely to conclude that instruction in the art of love belongs principally to the period of courtship and the selection of mates. Young people do need some instruction in regard to courtship, but there is so much about it that is instinctive and is done by intuition, that most young people get along pretty well through the courting period, even when they are ignorant concerning its physiology and psychology and have not had practical instruction from the more experienced. It seems to me that girls have a special instinct to guide them in this critical period, or that they are specially watched over at this time by their guardian angels, who prompt them what to say and do on the many occasions when they must act on the spur of the moment, without any opportunity for previous reflection or planning, and decide instantly on a course that will influence their condition forever. The girl must wait until the boy speaks or acts before she can know whether she will have any opportunity either to accept or reject his attentions, and then she must decide instantly what she will do under the circumstances. I think girls are often specially guided to say and do the right thing. They display wonderful tact and judgment in the treatment of a lover and suitor. (Pars. 355 and 356.) It also seems to me that this guidance is granted to them for the courtship period specially, and that after marriage many of them lose it, acting without tact or wisdom in the management of their husbands. This last ob-

servation applies to the young men as well as to the girls.

370. With many if not most couples instruction in the art of love is needed after marriage, and exhortation to put the art into practice is also needed. Their lives are closely united but, under present unfavorable conditions, there are many things to cause them to forget or forego the practice of the art of love, an art which came so naturally to them during courtship. The cares of this world, the struggle to make a living, weariness from toil, the disturbances of temper and change of disposition caused by defective health, the mistakes they make in their sexual relation, the thoughtlessness and indifference or callousness produced by constant association in prosaic everyday things, often the very feeling that now that they are married and in possession of each other, there is no need to trouble themselves with the attentions which were so necessary when the problem was to win a mate—all these things make it hard for them to keep up the romantic and poetic interest in each other that was so stimulating before marriage. They forget what a mysterious and wonderful thing their relation is. Often, of course, conditions which brought them into the bonds of matrimony may have been far from ideal.

371. It is a happy and fortunate condition when a young man is moved by the God-implanted feeling of the need of a mate, unlike himself but "answering to him," and, without a thought of sensuality, is drawn by an instinctive affinity to fix his affection on a maiden. He shows her that he has chosen her out from all the rest of mankind by paying her courting attentions. She spontaneously responds to his love and they pledge themselves to each other in betrothal. United by a pure and elevated love they

pass through a period of romantic and delightful experiences before marriage. When the time arrives for the intimate caresses which wedlock permits by the removal of all personal barriers, he comes to the bridal bed a virgin like her. Like the first pair of lovers in Eden they can be together "naked but not ashamed, because they think no ill." It is only such a pair who can obtain the full joy and pleasure of the marriage bed, for they have purchased it by paying the price at which God has valued it, that is, mutual and exclusive love. The man who has depraved this fundamental part of his nature by illicit intercourse and degraded "the sacrament of love" to a mere sensual gratification, cannot feel the full measure of the pleasure which belongs to a pair thus joined.

372. **The Wedding Night.**—In paragraphs 363 to 366 we outlined "the course of true love" in the case of Robert and Nelly during the courtship and betrothal period. In due time the wedding night came with its greatly extended privileges of personal intimacy, but he took his place by her side in the bridal bed without any expectation of the consummation of the marriage at that time. That was something to be considered later, when she would reveal her wishes in regard to it. She volunteered the statement that she wished to postpone the consummation for the present but she did not deny his request for the enjoyment of the charms which before had been veiled by her garments. He was satisfied with the surrender to his sight and caresses of the feminine attractions which before he had never approached, even on the outside of her clothing. His ready deference to her wishes in regard to the postponement, combined with the intimate caresses, constituted the proper and natural form of courtship and art of love by which the newly wedded husband should win his bride to sur-

render her inmost charms of body to him, without any shock to her sensibilities, without arousing her fear or aversion but, on the contrary, fixing more firmly her faith and confidence and increasing her esteem and love. After a week of this intimacy Nelly hinted that all restrictions had been removed, and the first marital embrace was as pure and refined a caress as their first kiss, for Nelly knew she was offering her virginity to a virgin husband. Many an impetuous bridegroom, who has allowed his mind to be occupied by the expectation of the first night, has found too late that his inconsiderateness and haste to grasp a sensual pleasure have excited fear and caused aversion, perhaps produced frigidity with loss of respect and affection, which have marred his happiness for life and destroyed his satisfaction in the marriage bed.

373. The young man who has remained virtuous before marriage is well repaid for his self-control. However poor he may be, his pleasure in the undefiled marriage bed is far greater than that of the millionaire rake who keeps a mistress in every city; for the pleasure of a pair who unite their bodies as a manifestation of pure love is not limited to mere animal sensation, as is the case with illicit intercourse. The occasions of the bodily union of a loving husband and wife form the romance and poetry of common life, and renew the joys of courtship and of love's young dream. It is the opportunity for lovers' talk, and compliments and caresses, when contrectation is unimpeded by the intervention of non-conducting garments and the thrill of the electric current of affection passes between them from every portion of their bodies. Their meeting is like the courting evenings of their fresh and youthful affection, and is something they can remember and not regret, something to which

they can look forward with the interest of the meetings of lover and sweetheart. It enables them to forget and forgive the dissensions and disagreements that are inevitable in daily life. (*See* par. 55, etc., and Chapter VIII.)

374. **"Who Follows Pleasure, Pleasure Slays."**—The marital embrace gives the most exquisite pleasure which the senses of human beings can experience and its enjoyment is greatly enhanced by the fact that it is not individual and self-centered, like most other pleasures of the senses. It requires the participation of two persons and is mutual and altruistic because it is not enjoyed by either one of the pair unless his or her mate is fully sharing the enjoyment. Wedded bliss is something which has survived the Fall. "He only is happy who loves."

> "Fair as amber, sweet as musk
> Is life to those whom love unites.
> They bask in Allah's smiles by day
> And nestle in his arms by night."

The marital union, however, must not be practiced merely for the sensuous pleasure it gives, but as a manifestation of affection.

> "Who follows pleasure, pleasure slays.
> God's wrath upon himself he wreaks.
> But all delights attend his days
> Who takes with thanks, but never seeks."

375. In this most intimate caress of the marriage bed neither party is debtor to the other. It is a fair and even exchange of mutual love. Love cannot be purchased with either money or favor. "Love and love only is the gain for love." "If a man would give

all the substance of his house for love, it would be utterly condemned." (Cant. 8:7.) The wife must not consider that she is giving more than she receives in the embrace of affection. She has no more power over her own body than he has over his. If she puts any condition on it except affection, or demands or expects anything material for it, she degrades herself to the level of a harlot. When God bestowed the great boon of sex and love and marriage upon mankind, he required that a high price should be paid for it, namely, the price of "love, the greatest thing in the world." Those who enter the wedded state without paying this God-ordained price will find that the anticipated pleasures are

> "Like Dead Sea fruits that tempt the eye,
> But turn to ashes on the lips."

376. On the other hand, the husband must always keep in mind the great favor his wife confers upon him when she gives him herself, body and soul, "to have and to hold" with all the wealth of charm and beauty which the Creator has bestowed upon womankind; the sacrifice she makes, the travail she endures and the risks she runs when, in the old phraseology of the Common Law, she allows him to beget children upon her body. These gifts the husband must repay by care, protection, affection and the most tender consideration. He is not excused from this even when she plagues him with her whims and caprices, or disturbs him by fault-finding. He took her "for better or worse," and with all her contrasts and variability she is a woman still. Even if serious estrangement threatens, the couple must not give up faith that they are true mates but seek to eliminate or suppress the causes of estrangement, and perhaps become closer

knit by their experience. "The falling out of faithful friends, renewing is of love."

377. **The Sacrament of Love.**—The coming together of husband and wife should be "an event," not a mere incident resulting from unpremeditated impulse. Therefore separate sleeping rooms (or even beds) are important. The event should not be cheapened by being made common, or too frequent, or by occurring "between half asleep and half awake," as Shakespeare puts it. This separation of sleeping rooms will give opportunity for mutual planning and arrangements which will add to the zest and interest; perhaps bring into play stratagems like those for the clandestine meeting of lovers. A woman writer has said that "it is the approach to the marital embrace, as well as the embrace itself, which constitutes the charm of the relation of the sexes," and the approach must not be abrupt, even in words, but hinted by some phrase from their own dialect of love, or by a touch or caress significant only to the pair. They should not allow the act to be lowered in their esteem by the influence of the ascetic ideas of those who hold that the human pair are in helpless bondage to propagation, like the lower animals. A famous authority on sex has said that union for propagation only is the animal form. Man is not in the animal stage of love; in him it is more psychic than physical, although the two phases always belong together, because man has no psychic faculties except when united with the physical. I would impress upon all married lovers the following paragraph from Havelock Ellis.

378. "Through harmonious sex relationships a deeper spiritual unity is reached than can possibly be derived from continence either in or out of marriage. Apart from sexual craving, the complete spiritual contact of two persons who love each other can only

be attained through some act of rare intimacy. No act can be quite so intimate as the sexual embrace. In its accomplishment, for all spiritually evolved persons, the communion of bodies becomes the communion of souls. The outward and visible sign has become the consummation of an inward and spiritual grace. A distinguished woman writes, 'Sex intercourse is the great sacrament of life: he that eateth and drinketh unworthily eateth and drinketh his own damnation; but it may be the most beautiful sacrament between two souls who have no thought of children.' A sacrament is the physical sign of the closest possible union with some great spiritual reality. We may say with James Hinton that the sexual embrace, worthily understood, can only be compared with music and prayer. Every true lover, it has been well said by a woman, knows this, and the worth of any and every relationship (in marriage) can be judged by its success in reaching, or failing to reach, this standpoint."

379. **Love's Memory to Be Kept Green.**—One of the great troubles with marriage in this weary workaday world is that it is so difficult for most couples to keep up the poetry and romance that rightly belong to marriage and are its true element. I have found by experience that it is a great help if the couple will frequently turn their thoughts and conversation back to the days of their youth and courtship; the days before the romantic element was suppressed. Recall the events of that period, no matter how trifling they might appear to others. Every little thing in the process of falling in love, and in wooing and winning a mate, was of prime importance to the couple concerned and the recollection of them is the most interesting and enjoyable of the treasures of memory. Talk these events over, compare your recollections and mutual impressions at the time, tell each

other what were your thoughts and expectations and plans in regard to each other before you were engaged and after.

380. Frequently look back to the fairyland of youth and courtship, which is wedded love's native country, and convince yourselves that the prosaic or disagreeable things you now see in your mate are the accumulations from the dust and toil of life's journey through a weary land, and that the partner whom you sometimes think has changed for the worse, is at heart still the congenial affinity that your youthful eyes instinctively discerned to be the "help answering to you." Then turn your gaze forward to the unending ages of rest and joy and peace you will spend together in the land that is fairer than day, where you will find the poetry and romance which youth promised, increased by tenfold usury. Then all the disagreeable things and disappointments of married life in this vale of tears will seem "like a watch in the night when it is passed."

381. **Activity Necessary to Life.**—Love must be active and manifest itself if it is to be kept alive. Concealed love will die, or become very feeble from want of exercise. If one feels love he must act it also and acting love will restore love that has become dulled. As the spirit of life has no power without a body, so love without outward manifestations is a nonentity. Loving attentions, little courtesies, solicitude for the comfort and happiness of your husband or wife, manifestation of a genuine pleasure and satisfaction in having the presence of one or the other, will not only be a means of retaining your mate's affection, but will cultivate and increase your own. Making marriage a success, or developing the capacity for love, is the most important business in life. It requires and deserves study and attention and much time should

be devoted to learning about it in an endeavor to understand it. Every couple should make it their custom to read books about it frequently, for many good books have been written on the subject. It should be as much a part of every married couple's equipment to have a good collection of books on this, their most important specialty, as for a physician to have his medical library.

382. **Marriage Honorable in All.**—Satan quoted Scripture to support his points in his argument with our Lord in the desert, and there are people who attempt to disparage marriage by distorting Scripture. We find some conscientious souls who are disturbed by these attempts to slander the nature God conferred upon mankind, and a false view sometimes makes trouble between husband and wife. In every age there have been, and there are now, fanatics with a perverted sexual disposition who wish to slander marriage. Such thinkers twist some of the Apostle's statements in the seventh chapter of First Corinthians in an endeavor to support their unnatural views. In this chapter Paul gives condensed answers to questions which members of the Church at Corinth had written to him in regard to the relations of the sexes under the special conditions prevailing there, where they had accepted Christianity in a pagan city. At this time the Christians were in distress from persecution by the pagans, and were distributed by divisions and disputes among themselves. (I Cor. 1:10-13.) Some of the principles governing the relation of the sexes given in this chapter are fundamental and apply to all times and places. Others were applicable only to that time and place, and were for the instruction of the Church in that period of stress. (*See* verse 26.) Paul explains to the Corinthians that the restrictions he advises in regard to marriage are his own judg-

ments, and not commandments of the Lord, and are given because of the distress that was upon them. Marriage would increase their tribulation. (Verse 28.) The married man with a wife to leave destitute, and small children to leave helpless, could not face the terrors of martyrdom with as free a courage as the single man who had no dependents. The Apostle wished them to be free from family cares at this time when they had to face the fires of persecution. (Verse 32.) There is much in this chapter to honor marriage, and nothing to contradict Hebrews 13:4, "Marriage is honorable in all and the bed undefiled." And in First Timothy 4:1-4 Paul calls denunciation of marriage a doctrine of demons: "Giving heed to seducing spirits, forbidding marriage which God created to be received with thanksgiving."

383. **Why Jesus Did Not Marry.**—Christ told His disciples (Matt. 19:11-12) that for the few who, by virtue of special endowments, could abstain from marriage without injury to their own characters, it was not improper to avoid marriage and, figuratively, become eunuchs for the sake of greater service to their fellowmen; but in making this statement He plainly intimated that such cases were the exception. Jesus was One of the few who were able to make this sacrifice. The Plan of God for man's salvation made it necessary that the Lord Jesus should not marry while He was "the man Christ Jesus." His marriage was to be on the divine plane with a spirit bride, the Church. The privilege of marrying and producing a new race of human beings was one of the things Jesus necessarily gave up in order that He might become the Redeemer of Adam's race. As a perfect man he was richly endowed with a capacity for all the God-given affections of the human heart, and among these the affection for a mate is the chief.

That He keenly felt the loss caused by His renunciation of His right to have a home of His own, is shown by His expression of regret when He said, "The birds have nests and the foxes have holes, but the Son of man hath nowhere to lay His head." Even the birds and the beasts had their mates and their nests and dens, but the great purpose, to accomplish which He had become man, required Him to relinquish the greatest happiness of earth, the enjoyment of the family affections in a home.

384. In order to show that His abstinence from marriage on the earthly plane was not to be taken as derogatory to the institution of marriage, He opened his ministry by honoring with His presence the wedding of a humble youth and maiden, and used His miraculous power to save the happy couple from the humiliation which the lack of sufficient unfermented wine for their guests would have caused them. The miracle of the turning of the water into wine was somewhat out of His usual course; His performing it is a striking proof of His sympathy with the young pair whom God had joined by love, and His desire that nothing should mar the happiness of their wedding day. (John 2:1-11.) All the teaching of His ministry displays His high regard for marriage. He said that sex and marriage were a fundamental element in human nature, implanted by God at the Creation, and that it is God Himself who unites the wedded pair. The bearing of children is everywhere in Scripture treated as a noble and holy thing, a favor from God, and Jesus highly honored marriage and child-bearing when He took little children lovingly on his knee and blessed them. So far is Scripture from encouraging the monkish ideas of those who think marriage a hindrance to spirituality, that the elders and deacons were to be chosen from among the

married men. (I Tim. 3d Chapter.) The Scriptures give marriage and sex the prominence which this part of human nature properly possesses in the Plan of God for mankind. The Old Testament is addressed specially to those on the earthly plane who will pass their future life in Paradise Restored. The New Testament, on the other hand, is addressed specially to the church class, who are promised the spirit nature and will be sexless in the future life. But notwithstanding this, the New Testament is very full of the subject of marriage and sex, and there is not a word in it derogatory to marriage. That men have perversely twisted some passages of it to depreciate marriage and the sexual relation, is one of the anomalies of the fallen human mind.

385. **The Eternal Feminine.**—There are numerous difficulties and misunderstandings which may arise between even well-mated pairs, who should not be discouraged by them but only incited to the constant care and attention which is needed to make marriage a success. The difficulty is increased by the inability of man and woman fully to comprehend each other. A pair may be well-mated and live together nearly every day for fifty years and still find each other a mystery. The barrier between masculine and feminine nature is sometimes a cause of trouble, but the mysterious element in man and woman serves an important purpose because it has so much to do with the unceasing interest the sexes have in each other. Husband and wife, when properly mated, are very close to each other and are well adapted to each other; nevertheless the lines of their being do not run exactly parallel, nor do they coincide. They resemble asymptote lines which forever approach but never meet. After a million years of married life the husband will still find something mysteriously interesting

about his wife. To paraphrase the famous closing lines of Goethe's *Faust,* through endless ages the eternal feminine will draw us on to fresh interests and to corporeal, mental and emotional satisfactions which will never become stale. In the music of the spheres each one of the pair will sound his individual, characteristic tone, but the two will vibrate together as harmoniously as the Fifth with its Fundamental Note.

"Das Ewig-Weibliche zieht uns hinan."

APPENDIX

Information About Books for Readers of this Volume

For complete information on several points which could not be given in detail in this volume, I have throughout the work referred the reader to specific passages in the following three books: *The Plan of the Ages, The Time Is at Hand* and *The Atonement.* A great many copies of these books have been sold in this country, and many families have them; they can be obtained for sixty cents each, postpaid, from Wm. E. Van Amburgh, No. 18 Concord Street, Brooklyn, New York.

There have been published a number of works giving information on sex for very young boys and girls, as well as for older ones, both single and married. These books can be obtained from publisher and booksellers everywhere. A very useful text for general reading is *Man and Woman, A Study of Human Secondary Sexual Characters,* by Havelock Ellis, published by Charles Scribner's Sons, New York. This is a most valuable compendium of facts and information of universal interest in regard to resemblances and differences and sexual characteristics of males and females in regard to anatomy, physiology, psychology, occupations, dispositions, traits of character, etc., etc. Another excellent work is *The Psychology of Marriage,* by Dr. Walter M. Gallichan, published by Frederick A. Stokes Company, New York. Books on sex that are well known are *Adolescence,* by G. Stanley Hall; *The Song of Life,* by Margaret Morley; *Love's Coming of Age,* by Edward Carpenter.

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